

The Right
GOVERNMENT
OF
THOUGHTS:

OR,
A Discovery of all vain,
unprofitable, idle, and wicked
THOUGHTS;

*With Directions for the Getting, Keeping,
and Governing of good*
THOUGHTS.

Digested into Chapters for the ease of the
READER.

Whereunto are added four Sermons:
By the Reverend **JOHN ANGEL**,
sometimes Lecturer at *Leicester*.

*Prov. 4. 23. Keep thy heart with all diligence,
for out of it, are the issues of life.*

London, Printed for *Nath: Ekins*, and are to be
sold at his Shop, at the Sign of the *Gun* in *S. Pauls*
Church-yard, 1659.

The Right
 Honorable
 The Lord
 of the
 Privy Seal
 His Majesty's
 Secretary of State
 and
 the Honorable
 the Members of
 the Privy Council
 I have the honor
 to acknowledge
 the receipt of
 your letter of
 the 10th inst.
 in relation to
 the petition of
 the said
 and in answer
 to inform you
 that the same
 has been
 referred to
 the proper
 authorities
 for their
 consideration
 and that I am
 very sorry
 that I cannot
 give you a
 more definite
 answer at
 present.
 I am, Sir,
 very respectfully,
 Your obedient
 servant,
 John D. Smith



CHRISTIAN READER.

H*He Almighty wise God
hath in diuers and sun-
dry manners spoken un-
to men, that they might
know him and his Sonne Iesus
Christ, and knowing, might be-
lieve in, him, and worship him
according to his will, to the sa-
ving of their soules: To this pur-
pose we haue the Scriptures, which
are Gods written Rule of Faith,*

The Epistle

and Life unto us ; the ministry of men (not of men, but by men) as a standing Ordinance in the Church untill Christ come; and the writings of godly and industrious men, as adjutory helps. But men have sought out strange inventions, and that naturall imagination (bordering betwixt sense and reason) which is in all men, works out it self in various wayes of opposition to revealed truth.

This discourse aymes, to give a stop to our walking contrary unto God, in our first settings out to Sin; which (on this side naturall corruption) begin at our thoughts.

I have sometimes wondred to see how busie Satan is in his instruments, whose Fancies comply
with

to the Reader.

with his suggestions, to subvert the truth once delivered to the Saints. But I check my self again, when I consider that he is Satan, an adversary to God and Christ, and the salvation of men, and that mens imaginations are fruitful wombes, impregnated by Satan, and numerous in their births, as the Serpents in their spawnne. Amongst other his wiles, I would immind every good Christian, that in nothing, to my apprehension, the enemy and his party have prevailed more against the truth, and with the fancies of men in our late times, then by disputing the many doctrines of the Gospel, in Pulpit, in presse, in open, and private Assemblies, and that in an irregular way, betwixt weak defendants, and wrangling Sophists,

The Epistle

sters (it may be) Jesuites, or men of Jesuited principles; for in an orderly way, by them that know how to distinguish, and before them that are wise, I am no opposer of disputations, that the truth may be manifested, and not subverted. But otherwise, these are the Civill warres raised in the Church, and fomented by the seditions, to divide the Kingdom of Christ against it self, and bring it to nothing. By this way of contention (especially before them that are weak) we have seen heaps upon heaps: It's time to grow wise for the cause of Christ, and for our selves, lest we suffer these stumbling stones to lye so long in the way of weak Christians, that at last they be bedded, as in their proper place, and will not be removed with all our might:

to the Reader.

might : Ye have sometimes seen a stone cast into a poole, move a little Circle at the fall, which after multiplies, and widens it self to the bank side. We sometimes find the original of error to be very small, like a very Center, which intargeth it self to a circumference, such as imagination will make it; and such strange thoughts are lodged in mens minds, by these means, that they are haunted ever after with them, as some houses are said to be with spirits of the night. Sober men wish that some provisions were made, for the safety of soules against these spirits : its possible, if they that are in power, would be carefull in such a work, their own lives might be bound up in such a provision.

But, Gentle Reader, Thou shalt
not

The Epistle

not need to fear any such questions of doubtful disputation in this short Treatise: here is nothing but sober and uncontroverted truths, such as may administer Grace unto thee, by the blessing of God upon thy reading: Thou shalt have nothing here leading to a strange God, or another worship, but that which may be profitable to all Christians, though of divided interests, whose minds are not blocked up with prejudice against the sober writings of men. This tract teacheth the government of thy own thoughts aright; a government of principal concernment to all men; for hence arise, as from their spring-head, both words and works of men, and the whole frame of Christian Conversation: if therefore this fountain be clean, the issues will be more pure, and if any can
so

to the Reader.

so purge himself of all filthinesse of
flesh and spirit, that his very
thoughts are just, it must be grant-
ed, that such an one hath a Virgin-
soule, and is perfect, pro statu via-
toris, as a travailer to heaven,
though not as one actually possessed
in heaven. And for this end
I commend this book to thy read-
ing, and meditating thoughts. Be-
sides, it is an argument rarely
handed in print (for ought I
know) some indeed have brief
and accidental notions upon it,
but purposed tracts of this subject,
are few in our English Tongue;
and therefore let it be thought the
rather useful to the Church of God,
and a subject more fit for that ac-
complished servant of Jesus Christ,
to appeare by in the world again:
now he is absent from the body,
and

The Epistle

and present with the Lord.

The Authour of this small Tract was Mr. John Angel, who had been twenty years together Lecturer at Leicester, and approved by all that knew him, to be a man mighty in word and doctrine, though at last clouded by some malevolent aspects upon him, occasioned (as it is said) not for vice or heresie, but non-engagement; yet Governments, as men, have their mortalities; and God, who knew to use his servant in several places, stirred up the hearts of a religious people at Grantham in Lincolnshire, to set him up a Candlestick there, where he shone as a burning light, untill God translated him, to shine above as a star for ever and ever.

*Here, moreover, are no high swelling words to amuse the Reader,
but*

to the Reader.

but a grave and a plain stile suited to all, but especially to them that are of lower forms in the School of Christ, for the government of their thoughts. I commend it therefore, to thy reading for the Authours sake, and for thy safety in the reading of it; as also for the rarity of the subject, the general concernment that it is of, and for the plainnesse of the matter and method thereof. And I leave thee to the Grace of God the Father, and of our Lord Jesus Christ.

By him who is a Servant
of the Lord Jesus Christ,
and of all that love him
in sincerity,

T. B.

THE

THE CONTENTS.

CHAP. I.

Containing the { Preface,
Division,
Interpretation, and scope
of the Proverb. fol. I.

CHAP. II.

The Argument or matter subject of the whole, that a man ought to have good thoughts, and to be the Master and Governour of them. 8.

CHAP. III.

The needfulnesse of good thoughts: Eight Reasons. 13.

CHAP. IV.

*Of the Errours of thoughts, which are, Dulnesse, Levity, Wickednesse, whereof { Dulnesse,
& Levity.* 26.

CHAP.

The Contents.

CHAP. V.

Of the wickednesse of Thoughts, drawing in the will to complacency in wickednesse, and the understanding to devise mischief. 43.

CHAP. VI.

General remedies of evill Thoughts. 50.

CHAP. VII.

Particular remedies against evil thoughts, and against dulnesse. 70.

CHAP. VIII.

Remedies against Levity; or vanity of Thoughts. 76.

CHAP. IX.

Remedies against wickedness of thoughts. 89.

CHAP. X.

Get good thoughts, and keep them; Reasons; Rules, to get good thoughts. 98.

CHAP:

The Contents.

CHAP. IXI.

*Govern good thoughts gotten; Reasons:
Rules ten: for the right government
of good thoughts. 122.*

CHAP. VII.

CHAP. VII.

CHAP. VII.

CHAP. IX.

THE

CHAP. X.

CHAP.



The right
GOVERNMENT
of
THOUGHTS.

CHAP. I.

*The thoughts of the Righteous
are just : Prov. c. 12. v. 5.*

His Son of Wisdom, who carried away the Birth-right, and blessing, from all the sons of *Adam*, who are now, or have been before him: took as sufficient notice of the orders, rankes, and dispositions of men, as he did of the natures, qualities, and operations

D

of

The right government

of Herbs, Plants, and Trees : and accordingly fitted to every particular, both men, and things, suitable Proverbs, describing what they were, or declaring what they should be : wherein he useth a kind of unimitable brevity for memory, and a frequent opposition for perspicuity. So here, the thoughts of the righteous are just ; but the counsels of the ungodly are deceit.

Now this wise Discourser upon Gods secrets revealed, and of natures under God, directs his Proverbs unto men, either marshalled into ranks in general, as good or evil ; or branched into divers particulars, as the diligent and the slug-gard, the humble and proud, &c. And according to this direction of the matter-subject unto persons, the Proverbs are either general, or particular.

This Proverb in regard of persons to whom it is directed, seems to be a general spoken to good men under the name of Righteous. For I observe, that *Salomon* speaks to the better sort of men under the names of good men, righteous men, wise, just ; as he doth to the worse sort of men in opposition ; the evil man,
the

the wicked man, the unrighteous, the fool.

Three things in the text offer themselves to be unfolded.

1. Who is *Salomons* Righteous man.
2. What be his thoughts.
3. How they are said to be just.

First, if ye ask who is *Salomons* Righteous man; I answer, as before, he that is a good man, a just man, a wise man.

But further, when in Scripture a man hath the denomination of a Righteous one; it is either from the justice of Christ imputed, which is absolute in perfection, though relative in apprehension; or from that inward and inherent renovation of soul and body, whereby God makes a man righteous in himself habitually, and in his course of life, suitable in kind, though not in measure, unto that primary justice which was in *Adam*. Or thirdly, a man is called righteous in appearance, because he is apprehended by himself in his own thoughts, or judged by others, to be righteous, by his words and deeds.

The right Government

This Proverb though it exclude not the just man by imputation, yet it especially points out him that is just by renovation, and in appearance, who is not onely really accounted such, in the righteousness of Christ; but also made such by the spirit of Christ, and known by himself to be such by his habituated thoughts, and appearing to the world to be such by his words and deeds. This is *Salomons* righteous man, a man righteous in Gods acceptation, a man made righteous by renovation, a man righteous in his own perswasion, and in the worlds reputation.

The second thing to be unfolded is, What the thoughts of the Righteous be. I answer, God, the first producer of all things, who made the mind of man, useth it also to bring forth all reasonable and humane actions, as a free agent under himself; and to this end, hath ordained in it a power to frame thoughts and to dispose them towards action; that by these the soul might move it self continually toward the chief good, and by them may communicate her self with earthly things, natural and humane. The
mind

mind inclined and moved by God the first cause hath motions within it self; called thoughts; and of these there are two sorts, whereof the first receive their determination within the soul, and in the same have their perfection, being therein produced, and reflecting upon the mind, put themselves forth no further.

The other sort are the immediate fore-runners of actions; whether it be that the soul lift up it self to communion with God in divine contemplation, that she may utter her self in prayer or praises: or communicate her self with the creature in lower resolutions, and actions. *These private stirrings of the soul within doors, are the thoughts of men; and when they are just, they are the thoughts of the Righteous.*

These thoughts of men are various and infinite, according to their variety of objects about which they are conversant; *But when their first mover is God, and Gods glory their end propounded, and a wise man the disposer of them, they are just thoughts.*

And thus we are led to the third particular,

ticular, which is, How the thoughts of the righteous are said to be just.

Ans. Things are said to be right or just many wayes.

First, that is right which hath rectitude from it self, and is the cause of rectitude in every other thing; and so God onely is righteous.

Secondly, things are said to be right which have rectitude from another; yet there is in them such an equity conferred, that they are made infallible rules, for men to square all their actions by them; and thus the Law, and the whole revealed will of God is righteous.

Thirdly, things are said to be righteous, which are ordered and done according to this rule; whether perfectly as the righteousness of Christ God-man, which answered fully to the rule of Gods will revealed, both for kind and degree; or proportionably and acceptably, where by something is done according to rule, though not fully and without aberration, yet well in comparison of what wicked men do, and holding some proportion to the rule, and finding acceptance with God, who supplies the want

of such righteous men from the fulnesse of Christ.

In this sense the thoughts of the righteous are just (*viz.*) comparatively with the thoughts of wicked men, though not fully according to the rule, yet holding some proportion with it, and having acceptability with God.

Thus having unfolded the words, observe that the scope or special intention in this Proverb, is to deliver to the world the true ground of all pious and honourable and just actions, which is next and immediately under God, the thoughts of the righteous.

CHAP. II.

T*He thoughts of the Righteous are just.*

Ye have heard the Proverb expounded : and it appears to be a Doctrine of it self, affording a stable and sufficient ground unto a holy course of life in word and deed. The Argument and matter-subject of this Treatise, is this, To shew, that he which is a righteous man in Gods acceptance, by the spirits sanctification, in his own perswasion, and the worlds reputation, ought to have just thoughts, and to be the Master, or Governour of them; he must endeavour to get them into his mind, and having gotten them, it is required, that he rightly govern them, for the orderly and seasonable producing of their effects in words and deeds.

‘The government of his thoughts is a
 ‘righteous mans great businesse, of great
 ‘necessity, and of much difficulty. It’s
 ‘day

' day work, and night work, with him :
 ' his meditations are alwayes upon it ; he
 ' so delights in the Law of the Lord, *that* Psal. 1. 2.
 ' *be meditates in it day and night.* Some
 ' are careful of their actions, that by them
 ' they give no offence to the weak, nor
 ' lay stumbling-blocks in the way of them
 ' that are without. These are com-
 ' mendable amongst the godly : others
 ' go further, *they keep their lips as it* Psal. 39. 1.
 ' *were with a bridle, and they are purposed* Psal. 17. 3.
 ' *that their mouths shall not transgresse ;*
 ' yet few people go so far as to take heed
 ' to their thoughts. It seems all men are
 ' not aware of it, that their inward
 ' thoughts may be very wickednesse :
 ' but a wise man thoroughly instructed,
 ' and sanctified by the Spirit of God,
 ' loves the Law of God with such vehe-
 ' mency, that he hates those floating va-
 ' nities of his thoughts, which rise in op-
 ' position to it. *I hate vain thoughts,*
 ' (*said that righteous man*) *but thy Law* Psal. 119.
 ' *do I love.* 113.

' And every just man doth so govern
 ' his thoughts, that they are generally
 ' good. I do not say that every parti-
 ' cular thought of a righteous man is
 ' just :

' just : *David* had his exorbitancies in
 ' thoughts, or else they had not so much
 ' appeared in his doings; and yet his
 ' heart was right with God for the main.
 ' And so it is with many of Gods dear
 ' children, they have excurrent and sinful
 ' thoughts, the knowledge whereof, give
 ' many a secret prick upon their conscien-
 ' ces; though they have good meanings,
 ' and good hearts generally. It is writ-
 ' ten of *Asa*, that the high places were
 ' not taken away out of Israel in his days;
 2 Chro. 15. 18. ' nevertheless the heart of *Asa* was perfect
 ' all his dayes. A righteous man may
 ' sometimes think foolishly, as well as
 ' speak unadvisedly with his lips, or put
 ' his hands unto wickednesse; Yet as
 ' his words and workes are for the main
 ' end, regulated by the word of God, so
 ' are his thoughts. A righteous man is
 ' the master of just thoughts. And though
 ' Master-workmen may sometimes mi-
 ' stake in their lines and measures, and
 ' sorting their materials; yet not like
 ' them that have no skill in building. If
 ' a righteous man meditate in Gods pre-
 Psal. 119. 15. ' cepts, he will have respect unto Gods
 ' wayes.

Take

Take the reason of the righteous mans practise, on this behalf.

‘First his thoughts are moved upon
 ‘by the Spirit of God; though God be
 ‘not in all the thoughts of the wicked;
 ‘yet the righteous, God leads by his
 ‘Spirit, and guides by his counsel. There
 ‘are many that are *after the flesh, and these*
 ‘*mind the things of the flesh*; they cannot
 ‘think of higher things, because they have
 ‘no higher principle of life within them;
 ‘but there are some that are *after the spi-*
 ‘*rit*, & these mind the things of the spirit;
 ‘for they have received, *not the spirit of* Rom. 8. 5
 ‘*the world, but the spirit of God*; and there-
 ‘fore mind and think upon the things of 1 Cor. 2.
 ‘God: and their thoughts are just. 11.

‘Secondly, a righteous man hath an ho-
 ‘ly principle of good thoughts within;
 ‘he hath grace inherent, the new man
 ‘is put upon him: *and he is renewed in* Eph. 4.
 ‘*the spirit of his minde: and ergo, though*
 ‘*he was sometimes darkness, yet now he is* Eph. 4. 3.
 ‘*light in the Lord*. O the sweet and se-
 ‘cret interviewes and consultations, held
 ‘betwixt God and the souls of his be-
 ‘loved ones: they think upon God in
 ‘the night-season, while others lie upon
 ‘their

'their beds and sleep securely. Their
 'thoughts enter into his Pavilion, while
 'other mens thoughts rove, and wander
 'abroad amongst many vain things, and
 'know not where to make any stay, to
 'fasten themselves; the spirit of life
 'which is in them that are Christs, quick-
 'ens their mindes to think upon that
 Rem. 8. 2. 'which is just.

Having thus farre proved that the
 thoughts of righteous ones are just, and
 that he which is a righteous man, must
 have good and just thoughts; my me-
 thod shall be,

1. To shew the necessity or needful-
ness of this government of the thoughts.
2. The errours and exorbitances of
mens thoughts.
3. The remedies against these exorbi-
tancies; { Generally,
 { Particularly.
4. The meanes to get good thoughts.
5. Rules to govern good thoughts
gotten.

CHAP.

CHAP. III.

First, the needfulnesse of the government of thoughts appears, because thoughts are the fountain or spring of all humane actions, whether they be good or evil. A man ordinarily first thinks, and after speakes out with his mouth, or workes outwardly with the members of the body. *My heart was hot within me while I was musling, the fire kindled, and I spake with my tongue:* So the wicked devise devices against Jeremy, Psal. 39.3. and then smite him with the tongue. Jer. 18.18. Pharaoh thought to deal wisely, and then commands to destroy the Hebrew children; wherefore seeing actions good or evil issue from our thoughts, we ought to take notice of that wise advice; *Keep thy heart with all diligence.* Prov. The soul retains so much of its spiritual nature, and native perfection, that after the similitude of God, it is in continual action, though it be its imperfection to be in doing either good or evil. Thoughts passe in the mind as currently, as water in

in the livelyest fountain; it is not like a watch in thy pocket, which will not run without winding up; it is a natural mover, and is in uncessant motion towards good or evil. Gods thoughts are good eternally; but the best mens thoughts are to good and evil; were they onely good and not evil, the lesse care of prevention would serve in this government of thoughts. But tis the misery of our souls, that the imaginative faculty, whose perfection is alwayes to think, should be taken up, too often times with thinking evil. The Holy Spirit notes this with a black coall. *The imaginations of naturall men, are evil continually, though the thoughts of the righteous be just.* Grace and nature mixe in the regenerate man, and because of these different principles, his thoughts move within him to good and to evil, as he said; *I delight in the Law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my Members.* This is one reason, why our thoughts have need of government.

Secondly,

Gen. 6.5.

Gen. 8.21.

Rom. 7.

22, 23.

Secondly evill thoughts are sin, The PROV. 24. 9.
 'thought of foolishnesse is sin, not the
 'action only, but the thought also is sin:
 it is a loose opinion, and strikes at the
 root of godlinesse; That thoughts are
 free, or that they are sins not much
 markable, or of heinous consequence,
 yet let me speak the truth, as it is in
 Christ. Evil thoughts are sins of spe-
 cial note, and dangerous, because they
 are primary sins; and leaders of other
 sins in and out: *out of the heart pro-*
ceed evill thoughts, as the thoughts of
 Adultery, Murder, &c. The best action MAT. 7. 12.
 in the world, if it proceed not from a
 well-ordered and disposed thought is
 not commendable, and doubtlesse an
 'evil work premeditated, and thought
 'upon, is so much more sinful and dam-
 'nable; *Simon Magus* did not give mo-
 'ney for the holy Ghost, though he of-
 'fered it, because there were none that
 'would receive it; yet *Peter* perceived
 'him in the gall of bitternesse, and in
 'the bond of iniquity: yet *Peter* de-
 nounceth, *Thy mony perish with thee,*
because thou hast thought, that the gift of ACT. 8. 18.
the holy Ghost may be purchased with mony: 23.
 others

others sins are sins at second hand, and (as some think) so far forth dangerous, as they have residence in the heart.

3. 'Evil thoughts are the occasions
' of sin, and therefore require a strict
' hand to be kept over them; wicked
' doings, and wicked sayings, begin at
' wicked imaginations: *An unjust man*
Plal. 36. 4. *deviseth mischief upon his bed, and then*
sets himself in a way that is not good:
when God gave up the Gentiles to a repro-
Rom. 1. *bate mind, they did things which were*
28, 29. *not convenient, they were filled with all*
unrighteousnesse: if the heart be filthy
within, the mouth will speak out of the
abundance thereof; it cannot be, but a
foul heart and mind should be attend-
ed with a foul life, or a very hypocriti-
cal: The Gentiles (of whom even now)
had vain minds, and they walked in
the vanity of their minds. Where there
Eph. 4. 17. *is vanity in the mind, there will be wick-*
ednesse in the walk.

4. God will punish evil thoughts.
' *Salomon pronounceth, The thoughts of the*
Prov. 15. *the wicked are an abomination to the Lord,*
26. *but God will punish abominations. Our*
Saviour brings the thoughts of unad-
vised

vised anger, and the desires of Adultery within the compasse of sin, and of judgement too. The actions of the soul, though discontinued from transiency, into apparent aberrations, are both sinful and punishable by the Law of God: indeed the lawes of men, in their animadversions and punishments, reach but to word or deed? but here is the breadth and purity of Gods Law, that it forewarnes and punisheth the evil of thoughts: wherefore look to your thoughts, *And if but any of those inward parts be wickednesse, pray that the thoughts of your hearts may be forgiven.* Acts 8. 21.

5. 'Good thoughts are pleasing unto God; *My son give me thy heart, saith wisdom* Prov. 23. without the heart, all the works of thy hand are nothing worth with God: God loves the spiritual sacrificer, one that worships him in spirit and in truth: and what more spiritual service unto God, then to offer him our thoughts, *these are the first-born of our soules*: the prime productions of the mind, whereinto no eye pryeth, but that which is ten thousand times brighter
E than

than the Sun in his clearnesse. This close sacrificer is by so much more pleasing unto God, as he is without base respects, to impaire his worth. There is no witnesse of what passeth betwixt God and a thinking soul, none present but God, taking and accepting and the soul-offering; In these attendancies of the soul upon God, there is no Law-enforcements by punishments or shame, which carry them forward: nor censure of enemies, nor flatteries, or rewards of the world. And when God finds a pure progeny of holy and unforced thoughts proceeding freely from himself their progenitor, and directed to him as their chief good; God takes the persons to him, as *Jacob* did *Ephraim* and *Manasseh*, and bestowes upon them the priviledge of having his name named upon them.

Gen 48.
16.

‘A righteous man whose thoughts are
 ‘just, is so pleasing unto God, that God
 ‘keeps a Bill of his name, that he may re-
 ‘member him in due time. God keeps
 ‘a book of remembrance before him,
 ‘wherein are written, *They that fear the*
 ‘*Lord, and that think upon his name.*

Malac. 3.
16.

6. Good thoughts unite us unto God,
 so

so many good thoughts as we have, so much acquaintance we have with God: so much as our thoughts are turned unto God, so much is God turned unto us: holy thoughts and heavenly meditations are our Communion with God. A man in divine meditations if fixed, and active; is in a sort slipp'd out of the world, and his own body, to keep company, and to speak with God. Happy soule, whose thoughts immediately carry him unto God, or but immediately thinks of God in the creatures! we should let no thought passe, unlesse God be at one end of it, or have reference to it; the Apostle James saith of speeches; *can one fountain send forth both sweet water and bitter?* so of thoughts let me speak, can one heart send out thoughts uniting unto God, and at the same time thoughts tying us unto the Devill, make us one with the world, and heaven, with the spirit and the flesh? no, in no sort, therefore look that your thoughts keep correspondencie one with another, and all with God.

7. Good thoughts are comfortable to our soules, and therefore we had need to govern our thoughts justly : our thoughts in some sort are more comfortable then either good words or works, a man may take the truest measure of his gracious stature, by his own thoughts: It is our joy and Crown of rejoycing before men and Angels, if we can say with Paul, we have
 Acts 23. 1 lived in all good conscience toward God. To have such an even course in morality, honesty, charity, as gives satisfaction to the good, and stoppes the mouths of gain-sayers, and to have such a government of words as may teach many, hurt none, profit all, is a great mercy: yet this will not satisfy nor give true warrant of comfort to the soul, no nor make our outward obedience acceptable to God, till we have purified our hearts, and set in order our thoughts from whence words and works, do arise: A man may keep a fair Quarter with the world, obtain a good reputation for commendable morality, be well esteemed for outward rites of Religion, yet have thoughts as black as hell, filthy

thy as Sodom : he that said, hail Master to Christ, and kissed him, was the Traytour among the twelve, and while a soule is so filthy within, what comfort can she have of any thing outwardly done? Oh when a soule is stung with fiery Serpents, and the great red dragon hath wrapped the poor wretch under him, Where shall he find comfort and peace? Dost thou think to find comfort in thy works? Comfort is not there, for they were done but in formality and hypocrisy; passe to thy words. Comfort is not there, for words are wind, masked too often according to the judgement of thy betters, the sway of the times, thy own projects and designs in hand : most men minding to put on a seemingnesse of good intentions, as *Herod* did to worship the babe Christ, few walking in the uprightness of their hearts, and according to the simplicity of the Gospel.

If therefore thou wouldst find peace and comfort in times of temptation, turn into thy own thoughts, if thou findest them swept and garnished, sweet and well disposed, thou mayest assure

thy self Christ hath been there: *Blessed is the man in whose spirit there is no guile*: a spiritual, guilelesse mind, is a comfortable evidence of Christ, being in us. So a man which would know the cleanness and virtue of a water, comes to the nearest issues that may be found, because the lowest streames may be altered by the Channel or inundation of other floods, or foyled by the trampling of beasts: so, wouldest thou know thy self, whether Christ dwell in thy heart or no? Search thy thoughts and thy affections, these are the immediate issues of thy soul, and such as these are, such is thy state of grace or nature.

8. 'There is great need thou govern thy thoughts, for God knowes all the thoughts of men; when *David* prayed, *give ear to my words O Lord, consider my meditation*, Psal. 3. 1. he prayed in faith, knowing that God did what he prayed him to doe. God heares the words of his servants praying, and considers the very meditations of the heart: it is the Psalmists confession, *that God trieth the heart and reins: Thou knowest*

Psal. 7. 9.

knowest my down-sitting, and my upri- Psal. 139. 2
 sing, thou understandest my thoughts afar
 off: those voces incondite, unformed,
 and embryon actions of the soule, are
 known unto God: Thou, even thou one- 1 Kings. 8.
 ly O Lord knowest all the hearts of the 39.
 children of men. There is nothing so
 inward and hidden in man, that God
 should not see it openly. Many mira-
 culous believers came to Christ at Je-
 rusalem, upon the Passeover in the
 feast day, but Jesus would not trust
 himself with them; why? but because John 2. 24,
 he knew all men, he knew what was 25.
 in them. If the Scribes speak but
 within themselves, Jesus knows their
 thoughts, and reproveth them; where-
 fore think ye evill in your hearts? Be-
 loved, remember what Job answers the
 Lord, I know that thou canst do every Mat. 9. 4.
 thing, and that no thought can be
 with-holden from thee. Such a confi- Job 42. 2
 deration as this will make you wary
 in the government of your thoughts,
 nothing runs or staves in your minds,
 and hearts, but God looks on it. The
 good or evill of a mans thoughts lye
 in the dark to the eyes of other men,
 E 4 . unlesse

'unlesse evidenced by some farther pro-
 'duction of it in words or gesture, or
 'deed: but God with whom we have
 'to do, seeth all things as clear as in
 'the day; for night and day are to him
 'alike: what avayles then to hide
 'from men, while God looks on, who
 'will one day be our judge?

'And thus much concerning the
 'great need, which we have of the
 'right government of our thoughts:
 'They are the fountains of all actions,
 'good or evill: evill thoughts are
 'sinne, and the occasions of sinne,
 'and God will punish for them. But
 'good thoughts are pleasing unto God,
 'they unite us unto God: they are
 'comfortable to our own soules, and
 'God knowes all our thoughts; there-
 'fore let us labour to be the Masters of
 'good thoughts, and to govern them
 'aright.

I might adde that a man hath a
 good companion, yea many good
 companions toward Heaven, that
 hath alwayes good thoughts with him;
 others sit solitary, and complain for
 want of company, but a man of a large
 heart,

heart, and good thoughts, is never less alone, then when alone. Those hours are comfortable, and full of contentment, wherein the thoughts entertain God, the chiefest good; and those dependancies which bring us to the enjoying of him.

CHAP.

CHAP. IV.

I Have proved that the getting and governing of his thoughts is necessary to the well-being of a just mans life ; let me proceed to declare the common errours and exorbitancies of the Christians thoughts : which though it be a thing difficult considering the variety and multiplicity of the souls unkind progeny of evil thoughts : yet by Gods grace, I will adventure in the humility of my soul, to give you my thoughts in this matter.

The soul is the nobler part of man, fitted of God unto the greatest workes; to wit, the contemplation of himself, and of heavenly things; or the framing of our actions to earthly subjects, with reference to Gods glory, and its own salvation; yet sometimes, it leaves off its noble work, and contrary to her essential being, thinks of nothing at all, or contrary to its well-being, thinks
of

of that which is unprofitable: in both these respects, the thoughts of men and women, are not just.

‘The first common error of our thoughts may not unfitly be called, ‘dulnesse or drowynesse of thoughts, ‘when imagination is dull and thinks ‘of nothing at all, or but sleepily: it ‘sometimes happens that the mindes of ‘men are as it were dead within them; ‘a spirit of heavynesse comes upon them; ‘so Ezra sate astonished until the evening sacrifice, like a clock that stands ‘when the plummetts are down, or as a ‘man in a deep sleep, or amazement; the ‘soul thinks not of what it hath to do. ‘A Christian hath businesse at home in ‘himself, and abroad in the world, yet ‘oftentimes he forgets himself, and ‘thinks not at all, or but sleepily of ‘what he hath to do, say (beloved) Is ‘it not sometimes thus with you? Do ‘you not sometimes find a damp upon ‘your spirits, so that ye had need to pray ‘unto God to quicken them? *My soul* ‘cleaveth to the dust, quicken me according to thy word. This is a fault of ‘imagination, against the nature of it, ‘which

Isa. 61. 3.

Ezra. 9.

4. 5.

Psal. 119.

27.

The right government.

‘which tends to its perfection by continual action.

‘The second errour of our thoughts, is when our imaginations are busie, but they act not to any profitable end to our selves or others, for prevention of evil, or attainment of good; and too often they act to wicked ends, to the harme of our selves and of others. The first of these two we may call the vanity of thoughts; the other the wickednesse of thoughts.

First, there is a very vanity in some mens thoughts; so the Gentiles became vain in their imaginations, having *their foolish hearts darkened*, Rom. 1. 21. they could not know God as God, and therefore they conceive him in their mindes, in the similitude of four-footed beasts, of creeping things, and of flying fowles. This I may call a vanity of minde, in regard of object, or the thing thought upon. The Apostle notes it a fault, in that he forbids

1 Tim. 4. 7

it. *Refuse vain and old wives fables, and exercise thy self rather unto godliness.*

It would be an endlesse labour to tell

tell you in what variable manner the mindes of men are enclined to fix their thoughts upon matters, according to their disposition, education, place, or company; nothing possesseth the brains of some, but toyes, fancies, humours, fashions, discourses of *Robin-Hood*, tales of *Southamptons Beavis*, &c. or that *Athenian* disposition, and unwearied desire to hear news of others; with an idle invention how to utter the same complementally to others; some minding gameing and sports, hawking, hunting, &c. Others new fashions, good-fellowship, mirth, and jestings, which are not convenient.

These vain thoughts are especially appropriated to the worser sort of men and women; yet the best of Gods children want not some out-runings in this kind. But it would be considered that these thoughts are vain imaginations indeed; for they neither lift the soul to communion with God upward, nor have reference to the settling of the souls peace inward, nor direct the soul to the performance of any warrantable action in its course downward. Such are all the daughters

daughters of this imaginary vanity.

If it be here objected, that God hath granted thoughts recreatory for the souls wearinesse, as well as exercise for the bodies relief; it is true indeed; but these thoughts must be squared by these rules, or else they be not exempted from vanity.

1. The object of recreatory thoughts, must be things that are in their own nature truly indifferent; for we are herein subject to be partial, our thoughts blinded by affection, rather than led by judgement out of the Law of God. What we think to be no hurt, may be, and often is, no lesse poisonful than Hen-bane.

2. We must admit them as underlings, to our better and more necessary thoughts, lest servants ride on horseback, and Princes go on foot.

3. They must not take up over much time, lest instead of fitting the minde thereby to better thoughts, they exclude good thoughts altogether.

4. We must be wary, lest under pretense of these indifferent things for the mindes recreation, Satan do not fasten
upon

upon us some deadly temptation; for these recreatory thoughts are not seldom the bands to bring in some other filthy sins; wherefore if those which thou callest recreatory thoughts be sinful, if they take up a disproportionable time, if they fasten upon thee any wicked temptation, if they enfeeble thy mind from better thoughts; be thou assured, they have a measure of vanity in them. What though some plead for these things? as are the thoughts, so is the man. The servants of Christ shall find, that when they give way to such thoughts, the holy courses of their souls are interrupted; their peace which ought to be dear unto them is endangered, their pretious and unredeemable time spent, and their inward man seldom sends them away without disturbance. Let the thoughts therefore of vain matters passe for vain thoughts.

The second vanity of thoughts is the unstaydnesse or levity of them; which is a kind of shuttlenesse or ficklenesse of our thoughts; the mind in this respect, whether conversant about good or evil,
may

The right government

may not unfitly be compared unto the unstable eyes of the Adulterer; which be in every corner of the house; now in heaven soaring aloft, immediately in hell diving beneath; or like the lightning, which flasheth in a moment out of the East, into the West. These may be called wandering imaginations, our mindes being naturally subject in this manner, to stray out of their appointed limits; as *Dinah* out of her fathers house, with no lesse danger than she found shame. 'This vanity the Apostle seems to note unto us, when describing the blindness of the Gentiles hearts, he tells us, *That they walke in the vanity of their mindes; having their understandings darkened, being alienated from the life of God, through the ignorance that is in them.* They had walking imaginations, but they were in the dark, and therefore wandered in uncertainties. Such roving unsettled thoughts there was in the people of *Israel*, when sometimes they were in their thoughts for *Egypt*, sometimes for *Assyriah*: which occasioned the Prophet to complain of them:

Eph. 4.
17. 18.

them: *Why gaddest thou about so much
to change thy way? thou shalt be a-^{Jeremi. 2.}
shamed of Egypt, as thou wast of Assy-^{36.}
riah.*

This Errour, as all others, began from the fall of *Adam*, before which, the mind being assured of its chief good, was moved in a stable manner about that Center, as the Stars equally about the Pole; but thenceforth losing her enjoyment of the chief good; and instead thereof having the fruition of infinite seeming goods, it became like a Planet, or wandering Star, carried unstayedly, or uncertainly about the same.

These Roveings are especially in sanguine men, and such as are most removed from undistempred melancholly; for doubtlesse melancholly persons in their best temper, have the most solid and fixed imaginations, as the sanguine and cholerick the most moveable: but the wanderings of imagination, they breed a disturbance in every action about which the mind is employed, a disturbance sensible to any who carry about them an observant eye. Yet

F

Gods

Gods servants find the most apparent harme by such thoughts, when they set themselves about heavenly businesse; suppose prayer, or meditation, or hearing, &c. ^{Gen. 15. 11} If *Abraham* be about his sacrifice, the birds come down and trouble him, till they be frighted away: so while we are about Gods worship, these kind of thoughts do most of all molest us. It is a hard matter to keep the soul to a stable motion of thoughts: but most difficult when tis exercised about supernatural duties; For now the Devil who envies our good, and the glory of God in such duties, casteth into our mindes vain and impertinent thoughts. Besides our mindes themselves are unhand-some and indisposed to such work naturally; and though where grace is, there may be a willingnesse of spirit, yet there is also a weaknesse of flesh.

But it may be some will be so far from accounting this an error, that they will rather call it variety of invention, quicknesse of wit, sharpnesse of understanding: and the contrary, no better

better than dull melancholly, or blockish stupidity.

I answer these; There is a wide difference betwixt this unstayed course of thoughts, and true, and quick, or sharp invention, or wit: For first this levity of thoughts is from an intercourse of impertinent imaginations, hindering, if not frustrating the maine intendment; whereas variety of inventions, and quicknesse of wit, truly so called, is a quick minding and managing of thoughts fuitable to the project intended. Again unstayed thoughts disable the heart from resolutions propounded for bringing forth actions. But quicknesse of understanding is the best Midwife for speedy delivery of the soul from the hard labour of unresolv'dnesse, into an estate of liberty to act freely and stoutly.

The third vanity of thoughts is, when as to the end propounded, or which ought to be, they are unprofitable. Some have working imaginations, never idle, alwayes busie; but as good never a whit, as never the better. Some think themselves to be wise

Psal. 2. 1. 'above other men; but they imagine
 1 Cor. 3. 20. 'vain things, and the Lord knowes the
 'thoughts of those wise men that they
 'are vain. The Jews in Pauls time
 were wholly bent to the maintenance
 of Moses Ceremonies; which yet the
 Apostle taxeth as unprofitable to those
 that were occupied in them: for (saith
 Heb. 7. 18. he) there is a disanulling of the Com-
 mandment going before, because of the
 unprofitablenesse thereof. Those foolish
 Questions about the Law edifie not;
 but rather turn to the subversion of the
 hearers, and by consequence are not
 profitable in Apostolical judgement.
 'There are that trouble themselves a-
 'bout Questions, and strife of words;
 1 Tim. 6. 4. 'but mark what Mark the Apostle puts
 'upon them: They are proud, knowing
 ver. 5. 'nothing, men of corrupt mindes: if
 'their mindes were not corrupt, they
 'would not trouble themselves about
 'such matters.

This errour is most common in these
 forward times, wherein the most refined
 wits, and sharpest inventions, are un-
 profitably taken up with needlesse dis-
 putes, fruitlesse, and curious, if not
 cursed

curſed arts, fooliſh ſpeaking, witty jeaſtings, and a thouſand ſuch unneceſſary impertinencies, not deſtinated unto any good end, the accompliſhment whereof never brings any true content to the party, nor any profit to the brethren. This fault, howſoever many make ſmall account of, as thinking it a great glory to be accounted knowing or witty: or thinking it a ſufficient perfection, not to be idle, or in the intention of their thoughts not to be hurtful; yet thoſe that know all their actions ſhould be reſpective unto ſome good, and content not themſelves with a bare negation of evil, cannot but abhor the unprofitableneſſe of their thoughts.

And is it not pitty to ſee men ſpend ſuch pretious time, and lay out ſuch unvalueable gifts, as ſome have acquired, in purchaſing that which profits nothing? Its pitty ſuch wine as is contained in ſome veſſels, ſhould run at waſte, and do no man good. And this is ſo much the more to be regarded and pitied, becauſe where this unprofitable vanity of the mind reigns, it fills the ap-

prehensions of men with such vain delight, in their frothy undertakings, that they become utterly incapable of any course of study, or endeavour to do good unto the Church of God. Of our thoughts therefore as of our actions, let this be a general rule: They must be destined unto some good end: for it matters not with what earnestnesse or with what eagernesse we pursue them, unlesse directly, or by consequent they be in some way profitable.

The fourth vanity of our thoughts appears, in the disorderlinesse, or confusion of them; it sometimes happens that the Devil cannot fasten upon us a deadnesse of thoughts, nor lodge vain imaginations in our hearts, nor cause us to wander in uncertain cogitations, nor cast our minds into the mould of unprofitable inventions: but that by the grace of God we are in some measure freed from all these; and then he labours to make confusion and disorder amongst our most profitable and necessary inventions, and resolutions: for though the thoughts of a good man be warrantable in themselves, and intended
for

for a good end ; yet the order of them may be so confused , that the good intended is impeded , if not disappointed. As in a course of speech long and often parentheses, darken the speakers meaning, and hinder the apprehension of the hearer : So in thoughts, and in things of continued action, impertinencies and out-runings, disgrace the course and speedy performance. ‘ When the ‘ thoughts of a mans mind are double, ‘ the man is a tottering thing : and therefore if Satan can bring a man to ‘ double-mindedness, he knows he will ‘ be unstable in all things, political or religious : for a *double-minded man is* ‘ *unstable in all his wayes* : and then he Jam. i. 8. ‘ hath gotten much advantage of him, ‘ by this wile.

Behold this thing in thy self: first what an unpleasant accident, in thy soul (when formerly well settled) is this confusion of thoughts, though good in themselves : as when amongst thy divine meditations and spiritual cogitations, there creep into thy minde thoughts of profit, lawful pleasures, or necessary labours, which howsoever

The right government

they be not onely permitted, but also commanded of God to have a place in our thoughts, at their times, and in their order; for there is a time for all things: yet rushing in at the time of thy devotions, they put all out of order.

further as they are unpleasant, so they are disturbant: A devoted heart cannot indure interruption in spiritual duties, by worldly attendance, or other occasions from without. 'While Christ
'was about his Fathers businesse, he
'likes not the importunity of brothers
'or sisters, that stand without to speak
'with him. Suppose a soul upon some extraordinary occasion, resolve upon a course of thoughts to humble himself; How troublesom are cogitations of joy and rejoyceing? 'Who would not now
'shut the door upon them, as intruders
'unsent for, and unwelcome; like
'water in a ship, or like snow in harvest?

3. God requires a season for our thoughts; and therefore likes not a huddling confusion of them: as the Lord hath appointed labour to fit every person,

person, and to fit every time; so he hath appointed suitable thoughts for every occasion. When we are about Sacrifice, God hath appointed one sort of thoughts to possesse our minds, and when we are about our Callings another. 'Our minds must have their 'changeable suites, as well as our bodies: the working day hath his 'thoughts, and the Sabbath his: vain 'thoughts are no more lawful on the 'Sabbath, than vain words are. He 'that said, *Thou shalt not speak thine* Isai. 58. 'own words, nor do thy own workes, 13. 'said also, *Thou shalt not think thine* 'own thoughts.

What we are about, if it be warrantable and seasonable, God would have our hearts and hands to intend it: otherwise disorder cannot be avoided. 'The phansie of men that 'is but natural, left to its own wilde 'way of working, and not moderated by reason, will make strange 'compositions and mixtures, and locations of things presented to it by 'the senses, as we see in dreames: 'and

The right government

‘and if grace moderate not, there
 ‘will be strange confusions in the
 ‘thoughts of men. If therefore our
 ‘thoughts be confused : I cannot
 ‘reckon them among the thoughts of
 ‘the Righteous, *whose thoughts are*
 ‘just.

CHAP.

CHAP. V.

Hitherto I have discovered some errors of thoughts, as dulnesse, and vanity: which last appears. 'First, 'when the mind is busied about vain 'objects. Secondly, when the mind it 'self is loose and unstayed. Thirdly, 'When the mind propounds no profitable end. Fourthly, When the 'thoughts are disordered or confused.

I shall now speak of some other vanities of our thoughts, which go far beyond these hitherto mentioned; because they have not error onely joyned with them, but also apparent wickednesse. Those already spoken of are native infirmities, in all men; and therefore also the best of men are faulty more or lesse in them: but there remain yet two other exorbitancies of thoughts which are incident to the minds and thoughts

thoughts of the worst men, especially; and from which regenerate persons are in a great measure set free.

Let us come to speak of the first sort of these wicked thoughts. I call them wicked, for they have not onely vanity in them, but also sin: and this is, when thoughts of evil draw in the will and affections to a complacency, to a wishing and longing, and sometimes a fainting desire to enjoy some unlawfull thing: suppose an unlawful pleasure, or some unjust gain, ungodly honour, unwarrantable victory, bloody spoyle, or such like. So *Eve* saw the forbidden fruit, as a thing to be desired: so *Amnon* lusted after his sister *Thamar*, till he became as one of the fooles of *Israel*. So *Ahab* coveted *Naboth's* vineyard, till he was sick with desiring, and wicked in gaining the possession. So *Asolon* thought of a kingdom, and is and so ambitiously covetous of it, that he attempts to usurp the Crown, though by unnatural rebellion against his Father: This is that which the Apostle calls *the lust of the flesh*, the
lust

‘lust of the eye, and the pride of
‘life: which are the three great idols: *John 16.*
‘of the world.

This wickednesse in thoughts so
farre pleaseth some, that when they
cannot enjoy the thing desired, yet
they account it a speculative happines,
to have the thing desired in their minds,
though it be but an image there-
of: it pleaseth the covetous man to
dream of his Bonds, Bills, Morgages,
Assurances, dayes of payment; and this
earthly mindednesse, will let him mind
nothing else: so another tosseth fleshly
pleasures from one thought to another,
and from one desire to another, & when
the power of the flesh perisheth in them,
they grow to feed their phantasies with
contemplative fornications; in the
like case the contentious man dreams
of wrangling suits, the man of blood
of fire and faggots, swords and battels.
Thus the great mans thoughts are ta-
ken up with his honours, revenues, at-
tendancies; the Gallant with his gay
clothes, the old man pleaseth his phansy
with remembrances and discourses of
what he hath been, and what he hath
done,

done, the young man with what he may be : his hopes and possibilities delight him, as if they were present enjoyments : thus the imagination of things that are not, work upon us the same affections, as if they were. *Jacob* doth as feelingly grieve for the supposed death of *Joseph*, as if he had been dead indeed, and so men take the same delight in their supposed wickednesses, as if they were really effected.

These and such like thoughts in the heart, are the things which defile a man; whether they be proud imaginations, or covetous thoughts, thoughts of revenge against others, or thoughts of Blasphemy against God; of what kind soever our thoughts are, if they draw in the will to consent unto their evill, they are wicked thoughts; they are wicked, *suo genere*, in their own nature : but when they work the will into co-partnership, they are higher in the degree of wickedness; it is sin but to think that which is evil, but to think of it with liking and consent, is a greater degree of sin : God reproves him, and setteth
his

his sins in order before his face, *who*
saw the thief and consented unto him, Plal. 50. 18. 21.
and was partaker with the adulterer.

The second sort of wicked thoughts come to passe, when the thoughts having gained upon the heart to delight in evil, and with a kind of roveing desire to expect it; the understanding also is drawn in, by an opinion of an imaginary happinesse to plot and bestirre it self unto the furthest of its natural or acquired invention, to produce by all means the evil thought upon, into action.

This in every kind is the height and extremity of evill thoughts, this person so devising to do mischief is probably the man whom Saint John puts into the Devils mouth, saying; *He that commits sin, is of the Devill:* That is, 1 Joh. 3. 8.
 not only thinks of it, and delights in it, but also plots for it; so the Devil sins from the beginning, desiring, plotting, contriving, acting it himself, and tempting others to it: of such a remarkable person, the wise man saith, *he that deviseth evill,* (that is, by resolved devising all means, and leaving no stone unturned)
 men

Prov. 24. 8. *men shall call him the Authour of sin,*
 or a mischievous person, against these
 thoughts, and the thinkers of them; the
 Prophet *Micha* exclaimes, *Woe unto*
 Micah 2. 1. *them; that devise iniquity; and work*
evill upon their beds; when the morning
is light, they practise it, because it is in
the power of their hands. Such are the
 thoughts of the men of this world;
 their hearts are filled with an hidden
 treasure of evil inventions how to do
 mischief, and when they have done it,
 they lay plots how to dawb over their
 unanswerable actions and endeavours
 with witty and deceitful Apologies, to
 prevent the evil opinions and speeches
 of men; for though the thoughts of the
 'just are Righteous, yet the coun-
 'sels of the wicked, are deceit.

'These wicked thoughts have much
 'of their Father the devil, in them; for
 2 Cor. 2. 'he is full of devices or wiles; whereof
 11. 'the righteous are not ignorant; and so
 'are all wicked men; and more, when
 'they are men of parts and place in the
 'world; *Solomon* notes, *that there is a*
 Prov. 12. 'a man of wicked devices, that is, one
 2. 'that desires and plots wickednesse, so
 the

the Churle deviseth wicked devices to
 destroy the poor. And *David* speaks ^{lsa. 37. 2.}
 of his enemy, *that he devised mischief* ^{psal. 36. 4.}
upon his bed; if that enemy there meant
 was Saul, 'tis manifest, that he often-
 time thought in his heart to kill *Da-*
vid, and laid many snares for him to
 take away his life: some ignorantly
 think that nothing is sinful, that is not
 acted by the bodies instruments,
 but alas, 'tis but their ignorance, and
 therefore also the vanity of their
 thoughts; for a Prophet records it for
 a truth, *the heart of a vile person will* ^{lsa. 32. 6.}
work iniquity: in sin there is heart-
 work, and head-work, as well as
 hand-work.

CHAP. VI.

ANd thus I have also discovered those evil thoughts which surpasse the dulnesse, and vanities of them, being in themselves evil; ‘and infecting ‘the heart with wicked complacency, ‘and the understanding with wicked ‘inventions.

Having thus far proceeded in searching out the errours, and wickednesse of mens thoughts. I shall now endeavour by the assistance of God, to prescribe some remedies or means of redresse: and the Remedies will be of two sorts: the first equally oppose all errours of our thoughts, whether dull, or vain, or wicked: the second are more particular fitted to cure some kind or other, and not so much respecting all.

First, the mind that travelleth, and feeleth it self heavy laden with any of the former incumbrances and would be refreshed

refreshed with the rest of God: must make a conscience of his thoughts; contrary to the common opinion of Carnalists, and time-serving Formalists, who think, and often say it, That Thought is free, and that if they can refrain such words and works as are of evil report and punishable, then their peace is sound, and themselves just, though their thoughts be black as hell, and conform to the works of the Devil. And indeed, thoughts are free from punishment by the Laws of men, which onely reach to the outward man; 'and a man is not bound by Law, or 'any duty, to reveale all his thoughts 'unto another. *Salomon* tells us, *That* 'a prating fool, or a man of foolish lips Prov. 16. 'shall fall: But the good man must^s. perswade himself that the Lord takes notice of, abhors, and will punish evil thoughts, as the breaches of his Law, therein extending more than the laws of men. 'It is a known distinction among all, that there are sins of thought, 'as much as sins of word or of deed. 'We read of some that erre, because 'they imagine evil: of some that sinned 'because

Prov. 14. ^{22.} *'because they tempted God in their hearts: of others that did work wickednesse in their heart. Our Saviour*
 Psal. 78. ^{18.} *'gives a check to the Scribes for their*
 Psal. 58. ^{2.} *'evil thoughts; Wherefore think ye*
 Mat. 9. ^{4.} *'evil in your hearts? Yea in the Court of Conscience, and in Gods sight, evil thoughts are in some respect, more sinful (or lesse excuseable) than either words or deeds. 'What is that condemning sin of unbelief: what that of hypocrisie, whose punishment in Hell is the pattern how other sins shall be punished? They are not sins of word, they are not sins of work; but sins of the inward parts, of the mind, and of the heart. Consider further upon this matter, and ye shall perceive.*

I. *'That evil thoughts are Ring-leaders to other sins: all other uncleannesses begin at the heart, whether they be blasphemies, or false-witnessing, which are sins of the tongue, or murders, and adulteries, which are sins of deed. From contemplative wickednesse, we go on to actual: so lust (within, when it hath conceived, at temptation without) brings forth sin.*
 Jam. 1. ¹⁵ *'Imagi-*

‘Imagination is the great wheel of the
‘soul: if that move amisse, all the
‘whole man runs at random: for as
‘the phantasie conceives, the judgement
‘concludes, the will chooseth, the affe-
‘ctions pursue, or eschew, and the
‘members of the body execute. Where-
‘fore in regard of precedency, or caus-
‘ality, sins of thought are more sinful,
‘or inexcuseable, than either words or
‘deeds.

2. Our thoughts are more at liberty
than our words or actions: there is
lesse byas hanging upon our thoughts,
than upon our outward man. As these
are more free from the shame of the
World, the censure of enemies, the
punishment of outward laws, the repre-
hension of godly brethren: so they
are lesse swayed by hopes of favour
from such we love or reverence, or hope
to rise by. In evil times especially, many
things may afford excuse for miscar-
riages in our words or deeds. Many
dangers are following them that are of
free language and open works which in
this frailty of the flesh, may put on our
outward faults a mincing infirmity; but

none, nor any of these, can any way diminish the fault of our thoughts. For notwithstanding all these, our thoughts are freed from the byas of fear or favour. 'Jonathan could love 'David as his own soul, though he 'went in his Father *Sauls* Army, which 'hunted him as a Partridge upon the 'mountains. *Obadiab* thought reverently of the Lords Prophets, and preserved many of them from the cruel 'rage of *Jesabel*: though he lived in 'Ahab's Court: But if the inward parts be wickednesse, there is no faithfulness in those sinners: *There is no faithfulness in their mouth; their inward part is very wickedness.* Its possible, 'God may have some whose hearts are 'right with him in evil times, though 'they halt in their words and outward 'behaviour: But if the thoughts of the 'heart and mind be evil, whatsoever 'the outward appearance is, there is no believing of such.

Psal. 5. 9.

3. The temptations of Satan have not such power over our thoughts, as they have in our outward man, in as much as the Devil is no searcher of hearts,

hearts, and therefore cannot so easily puddle these fountains, as he doth, by Gods permission, our words and deeds. I do not say Satan hath no power, but not such power. 'The Devil knows 'the constitution and temperament of 'mens bodies, and can move the humours, and by them he can stir up the 'affections: he can represent false species by the senses unto the cogitative 'faculty: and thereby disorder the 'thoughts: But he hath not such an 'immediate illapse, or entrance into the 'heart, as into our outward senses: and 'by how much our thoughts receive less 'violence and opposition from Satan, by 'so much the sins of our thoughts are 'lesse excuseable: as he is lesse a sinner 'that sins by temptation, than he that 'sinneth without.

But thou wilt say, Our words and deeds bring more damage unto others, and breed a greater scandal amongst the good, than our thoughts do. I answer, Yes: and therefore God condemns outward actions that are sinful: 'But the 'evil of our thoughts are as filthy in our 'selves, and as open to the eyes of God,

as our actions are : and God who especially respects our spirits, whether in mortification to sin, or in quickning to righteousness : hath equally forbidden our thoughts, as our words or deeds. He that said, *Thou shalt not bear false witness, Thou shalt not steal,* said also, *Thou shalt not covet.*

Wherefore we ought to have a conscientious care of our evil thoughts, as of our evil deeds ; we must account them sinful, and punishable : and take heed how we receive in thoughts, hand over head. Good thoughts indeed should be welcom'd when they come, lest we be found to resist the Spirit of God ; for in a motion upon thy thoughts the Spirit of life may come into thy soul. But on the other hand, if evil thoughts do offer themselves , we ought to keep them out.

I have insisted upon this remedy the longer, because until this be cleared up to the judgement that thoughts are sins, and punishable, and we ought to make a conscience of them, all other remedies of evil thoughts will be unprofitable, and the mind wil be pestered with them.

The

The second General Remedy against evil thoughts is. Let a man judge and condemn himself for evil thoughts: there is no man living can say his heart is clean: and 'tis meet that a Christian feel a trouble and heavinesse within him, wrought by that disorder and trouble that is in his thoughts. Paul is our pattern, crying out, *Ob wretched man that I am.* ^{Rom. 7. 24.} Let us think it expedient for us to cry out against that body of evil thoughts within us, that God may deliver us from them: we shall never have true and sound peace ^{Ps. 51.} in our selves, unlesse our hearts be *clean created within us.* The Pharisee ^{Luc. 11. 39, 40.} which *cleanseth the outside of the platter,* hath no true comfort while his inward parts are full of ravening and wickedness. For he that made that which is without, made that which is within also. There is no sweetnesse in that soul, which is a whited tombe without, and rotten bones within. Dost thou look at that which is without? and dost thou condemn thy self for any uncomeliness there? Thou dost well: for God made the outside, and Christ purchased

'purchased the outside : but forget
 'not to look at that which is within;
 'and if any sinfulness be there, judge
 'and condemn thy self for it : for God
 'made the inside, and Christ purchased
 'the inside. It is a Wise mans counsel :
 'If thou hast thought evil, lay thine hand
 Prov. 30. 'upon thy mouth : evil thoughts should
 32. 'be stopped before they get out upon
 'the tongue : Surely the churning of
 Prov. 30. 'milke brings forth butter : and the me-
 33. 'ditation and agitating of evil thoughts
 'will bring forth sin. Stop them up
 'therefore , and condemn thy self for
 'them : that they break not out, to thy
 'shame, and danger.

'Thirdly, set your selves against evil
 'and vain thoughts, and be not quiet
 'till ye have in some measure cleansed
 'your minds of them. Evil thoughts
 'are not worthy to passe into your
 'minds; much lesse to keep house there.
 Jer. 4. 14. 'Oh Jerusalem, wash thine heart from
 'wickedness : how long shall vain thoughts
 'lodge within thee ? Evil and vaine
 'thoughts are bold intruders, they will
 'come, yet let them not stay to take up
 'lodging with thee. There are many
 birds

‘birds that are unclean, and some of
‘them are swift of wing; but they are
‘not for sacrifice. Thoughts are as swift
‘as the birds of the air; they flie more
‘speedily, and thou canst not hinder
‘them from coming and hovering in
‘thy mind: yet ’tis thy duty to keep them
‘from building and nesting themselves
‘if they be of an unclean kind. If thou
‘canst keep evil and vain thoughts out
‘from getting entrance, thou shalt quit
‘thy self like a man: but if they break
‘in upon thee, gather thy strength to-
‘gether, and strive to beat them out a-
‘gain. If men did begin betimes to en-
‘ter combat with their sins, whilst they
‘are but thoughts; how many wicked-
‘nesses would be prevented upon the
‘knees? many of Satans temptations
‘would be taken up, and wasted be-
‘times, which suffered to grow into
‘actions, become strong and spreading
‘wickednesse. Friends, set your selves
‘in opposition against the evil of your
‘thoughts: this is the way to be more
‘than Conquerors. Know this, he that
‘thinks to waste grosse sins which waste
‘the peace of his soul, must begin to
fight

fight them within dores, even in his own thoughts, but he that thinks to beat sin out of action, and leaves it in his thoughts, begins at the wrong end; it is an easie thing for sin to passe from the thought into action: 'he that cuts
'off this passage, may be secure of this
'conversation outwardly: if therefore
'thou meet with any evil thoughts
'within thee, declare thy self an enemy, and cast them out.

A fourth general Remedy against evil thoughts, is: Have respect unto Gods word; he that would hedge out evil thoughts, must look into Gods word: this is it which sets bounds to all vain thoughts; the Psalmist propounds a
Psal. 119.9 question: *how may a young man cleanse his way, Psal. 119.9.* a hard matter for any man, but more hard in a young man, who by reason of his perturbation and violence of affections, the Philosophers accounted unfit for their Schools, yet the means is prescribed by taking heed, according to thy word: the word
'of God gives wisdom unto the simple,
'if they will hear it, and give atten-
'dance thereunto; if the law of God be
in

' in a mans heart, none of his steps shall ^{Psal. 37. 1}
 ' slide : men may account the word of ^{31.}
 ' God a weak defence and shelter against
 ' any annoyance : but hear what the
 ' Apostle speaks of it, from experience :
 ' the weapons of our warfare, are not
 ' carnal, but mighty through God, to
 ' the pulling down of strong holds, cast- ^{1 Cor. 10.}
 ' ing down imaginations, (mark that) ^{45.}
 ' and every high thing that exalts it
 ' self against the knowledge of God,
 ' and bringing into captivity eve-
 ' ry thought to the obedience of
 ' Christ : high imaginations fall down
 ' before the word, and before it every
 ' thought goeth into captivity.

' The fifth general remedy against
 ' vain and wicked thoughts, is prayer;
 ' pray against evill thoughts. This is a
 ' general remedy against all evils, and
 ' we have need to make use of it a-
 ' gainst the exorbitances of our thoughts,
 ' because they are so continually work-
 ' ing to bring forth sin : the body grows
 ' weary in acting those sins, which re-
 ' quire a concurrency of the members
 ' of the body, but the mind is never
 ' without its contemplative wickednes-
 ' ses,

1 Thes. 5.
17.

'ses, in one kind, or other, and there-
 'fore we alwayes stand in need of
 'prayer, to help those weakneses of
 'our thoughts: if a clock be not every
 'day wound up, it will stand, and not
 'tell you the time of the day; and so
 'will our thoughts fall upon lower and
 'looser objects, unlesse they be pulled
 'and lifted up unto God by prayer: the
 'Apostle therefore bids us to pray con-
 'tinually; not that we should do nothing
 'else, (for the life of a Christian is a bu-
 'sie life, and full of variety of work)
 'but that in all our businesse, the
 'thoughts of our hearts should have
 'their short ejaculations, and quick
 'prayers unto God, which hinder not,
 'but forward us in our labours with
 'better successe: the mind of man is of
 'that speed in actions, that the body
 'cannot keep pace with it, and there-
 'fore in all our bodily labours, gaine
 'time to dispatch a speedy prayer unto
 'God: but morning and evening do
 'more especially require our prayers
 'unto God, that God being first in our
 'thoughts in the morning, may barre
 'out all vain thoughts from entring in
 'all

all the day, and being last in our thoughts at evening, we may lye down and take our rest, while the Lord is entreated to sustein us by taking upon him our protection.

Sixthly, set your selves in Gods eye, *psal. 16. 8.*
I have set the Lord alwayes before mine eyes, he is at my right hand: if men would set themselves alwayes in Gods sight, and be perswaded that God is about their beds, and about their paths; and spyes out all their ways: many a vain and wicked thought would not be so bold to make their appearance. Bring your unruly and untrusty thoughts, like unfaithful servants into the presence of God; it may be, and it usually happens, that an evil servant hath private haunts to his Masters dammage, yet in the eye of his Master, he will behave himself demurely and orderly; though *Absolom* have a traiterous heart, and ambitious plot upon his Fathers kingdom: yet in the presence of his Father, he will carry himself as one of the Kings sons. God thought upon, as present, awes our otherwise unruly, cogitations, into a kind

‘kind of quiet behaviour.

Do not think within thy heart, Tush; God seeth not; there is no impotency in Gods omniscience, his eye is brighter than the Sun, and breaketh into the most secret corners of thy cogitations, it's a Sun above thy head, which never sets; a Candle in a room which never goes out: God can no more be separated from a perpetual view of our thoughts, then from his own immeasurable infiniteness. Wherefore think thy self continually in the presence of God, and be not blind like *Balaam*, whose asse was more quick-sighted, to see God, then himself: the soul which apprehends God looking upon him, (unless moved by sensuality, to think God like unto himself) will stand in awe, and not sin: the presence of God is like Sun, and wind that scatters all the fogs of evil, and corrupt thoughts that arise. This stubble cannot endure the day of Gods coming. The Prophet when he bringeth in the Atheist, with a heart set within him to do wickedly, renders a reason out of his own mouth, saying; Tush, God seeth not, how doth God know?

know? *Is there knowlege in the most high?* as if he would tell us, that a
 ' main ground of that prophanenesse
 ' which is in mens hearts; and lives;
 ' ariseth from a supposition of Gods
 ' not regarding what is done upon earth
 ' by the sonnes of men: and in another
 ' place 'tis written, *the transgression of*
 ' *the wicked saith within my heart, that*
 ' *there is no fear of God before his eyes;* Psal. 73. 11.
 ' as if he should say, the transgressions of
 wicked men have a language whereby
 they speak, if not to my ear, yet unto my
 ' understanding, and they perswade me to
 ' believe in my heart, that there is no fear
 ' of God in them: now if the not seeing
 of Gods presence give rise unto sins of
 deeds, which have many other restraints
 upon them; how much more shall the
 non-observance of Gods presence open
 a dore for corrupt thoughts, to enter;
 whom no eye, but God can espye; upon
 which there are no restraints, but the
 fear of God: ' if the Ancients of Israel,
 ' who make lawes, and rule others,
 ' think the Lord seeth not; the Lord
 ' hath forsaken the earth: they will
 ' doe abominable things in the dark;

H

in

Ezek. 8. 12. ' in the chambers of their imagery.

' Wherefore that ye may restrain evil
' thoughts; believe that your selves and
' your thoughts are continually before
God: for this know, an evill thought
can no more endure the look of God,
then a runagate servant, the frown of
his Master: ' and set God alwayes be-
' fore your eyes: in all times, and in all
' places, when you are in the midst of

Pfal. 48. 9. ' Gods Temple, think of his loving
' kindnesse: *I have thought of thy loving
' kindnesse in the midst of thy Temple;*

Psalms. ' I, that's no wonder, what should a soul
' do else in Gods Temple, *whither the
' Tribes of the Lord, the Tribes of the
' Lord go up to give thanks to the name
' of the Lord?* but hearken again, *I have
' remembered thy name oh Lord in the*

Pfal. 119. 55. ' *night, even in solitary places, and times,
' a righteous mans thoughts have recourse
' unto God: and mark the benefit of
' such recourses, I have remembered thy
' name oh Lord in the night, and have
' kept thy law: when our thoughts
' are fixed upon God, his presence with-
' holds us from sinne, and keeps us to
' his Law.*

7. Remedy against evil thoughts is search thine own conscience, for the evil thoughts and purposes of thy life, which are passed: what is written there? how readest thou? what hath been the issue of such thoughts, what success hast thou had from them? have not evil thoughts drawn thee in to sinne against God, to injure men, to defile thine own body? *what fruit hadst thou in those things whereof thou art now ashamed?* suppose God had not kept thy sins from the eare of the world, what a confounded creature hadst thou been: how ashamed to look men in the face? if God had not remitted them in the censure of his own justice, and given thee some hope of forgivenesse, what a wretched man hadst thou been? what feares and horrors had been upon thy 'soul? or what if those sins be forgiven thee: think what it cost thee to sue 'out thy pardon, and to get Gods seal upon thy conscience; what if here thou shalt make inquest after thy Master-sin, and consider how evil thoughts have made their way into thy practice; consider how often, how upon slight occa-

sions, how after many vowes made unto God to the contrary, thou hast dangerously, scandalously, cowardly, and filthily yielded up thy self as a vassail upon base conditions to think and do wickedly.

Leta man always carry this remedy with him as an Antidote in his pocket, and hang it upon the file of his heart, and when evil motions at any time begin to creep into the mind, then cast this bush in the way, which will so astonish the present working of our thoughts, that it will either confound them, or turn their course into some better channel. It were a happy thing, if we could thus make a vertue out of a vice, and turn that sin into a remedy, against evil thoughts, which it self had not been a sin upon the file of our consciences, but that evil thoughts conceived it, and brought it forth. Some apply this receipt against the incurfion of proud thoughts, against the breaking in of heady and heedlesse passions, against the breaking out of lust, revenge, &c. I commend it unto every Christian as a sudden remedy against all evil thoughts,

thoughts: a subject it is, whereabout if a mind be seriously busied, it will give him little joy to think ill or idly: Accept this with a *Probatum est*, as the remembrance of some one monstrous sin not forgiven, is insupportable to a wicked man: so the remembrance of a foul thought, or other sinne, though pardoned through Gods mercy, is very profitable to a righteous man, to keep him from evil thoughts, and to make his thoughts just.

H 3

CHAP.

CHAP. VII.

I Have hitherto discovered General Remedies against the errours and wickednesse of mens thoughts: Let me now prescribe some particular helps to be used against the severall maladies.

And first against that errour of idlenesse, deadned drowinesse, or unthoughtfulnesse of the mind before mentioned, the remedy will be: after due observation and mourning for the same; that the Righteous man do endeavour to keep himselfe, and his thoughts in some bodily or mental employment: and if that be within the compasse of his Calling, it will be the more prevailing remedy: so when servants are idle, wise Masters set them their taskes, and hold them to their works, out of respect to their own profit, and their servants good. So
wiser

wiser Parents buy their children Horn-
books, and send them to school; not
so much to learn, as to keep them from
harmes, while they have nothing else to
do. It fares so with our minds, like
wandering children, or worthlesse ser-
vants, they will do nothing, or (which
is worse) shrewdly, unlesse they be held
to employments. It had been better
with that sweet Singer of Israel, if he
had been imployed in Kingly affairs like
himself, when his eye deceived his
heart to follow filthy lusts. 'The A-
'postles *would not have younger widows*
'*received to minister as widows in the*
'*Church, to lodge strangers, and to wash* ^{1 Tim. 5.}
'*the Disciples feet, as their manner was,* ^{13.}
'*lest they learn to be idle, and wander*
'*about, become tatlers, and busie-bodies.*
'Idlenesse, or that which is worse,
'creeps into the practise of those that
'are not well, or fitly employed: so it
'doth upon the mind. Standing wa-
'ters will puddle, and the mind not em-
'ployed stands, and breeds verminous
'and evil thoughts. We make draines
'to cleanse standing waters, if we mean
'to keep them wholesome; and we

The right government

‘ must find issues for our thoughts about
 ‘ some bodily or mental labour, if we
 ‘ mean to keep them just, as the thoughts
 ‘ of the Righteous are :

And that ye may the rather make use
 of this Remedy against idle thoughts,
 Consider :

1. It is against the nature of mans
 mind to be out of action : in sleep the
 ‘ senses both outward and inward are
 ‘ bound up : yet even then, the phan-
 ‘ tasie hath her dreams of actions. The
 ‘ heart of the Spouse was awake while
 Cant. 5. 2. ‘ she slept : *I sleep, but my heart wakes :*
 ‘ So in the very drowsinesse and heavi-
 ‘ ness of a Righteous soul, all is not, all
 ‘ his thoughts ought not, to be bound
 ‘ up : there are, or ought to be, some
 ‘ excurrancies of the thoughts to
 ‘ Christ.

2. The body not employed, grows
 resty, and carries on the man headlong,
 not onely to that which is besides, but
 also to that which is contrary to the
 course of goodnesse. ‘ Idlenesse is the
 ‘ hour of temptation, wherein Satan
 ‘ joynes with our imagination to plot
 ‘ or attempt the production of some, or
 ‘ much mischief.

3. Em-

3. Employment and action hath the promise: This is the warrantable way wherein so long as the mind is found walking, *the labour thereof shall not be in vain.* 'It is the Righteous mans' ^{1 Cor. 15.} 'portion to enjoy the good of all his labour' ^{Eccles. 5.} 'which he taketh under the Sun: 18.

So then, if ye respect the nature of the mind, which is alwayes in action, or the disposition of the body not employed, or the blessing of God over both, while they are in action according to his will, ye cannot but make use of this Remedy for the cureing of the minds idleness.

But before I passe from hence, I must admonish, that thoughts employed about bodily labour, is not enough, nor all: 'there are employments of our 'thoughts which are more mental, and 'almost abstracted from the body, and 'these are very needful: such as contemplation and meditation of heaven 'and heavenly things: a soul thus employed, whether he be in the body, or 'out of the body he cannot tell: such a 'neighbourhood or indistance he apprehends betwixt God and his mind.

Again,

Again, I admonish that labour, whether it be about bodily things, or such as are more the work of the mind; yet it must be about that which is good, otherwise the remedy may be worse than the disease. Its better, saith our Proverb, to be idle; than ill employed. The Apostle would *that every one should labour, but he that labours bodily, must labour the thing that is honest: and he that labours with the mind must study to shew himself approved unto God, a workman that need not be ashamed.*

Ephes. 4.
28.
2 Tim. 2.
15.

Further, I admonish, that your thoughts be employed about those things especially which are within your Callings: he that moves in his Calling, though but slowly, though not so fast as others, shall in the end find comfort: But I cannot hope to gather grapes of thorns, nor figs of thistles: Every tree must bring forth his own fruit; the Magistrate hath his thoughts, the Minister his, and the honest Husbandman and Tradesman theirs.

Once more I admonish, that your thoughts of employment, be in such things

things as are proportionable to your strength and parts. *'Jether the first-born of Gideon, was too weak and fearful to rise up and slay Zeba and Zalmunah :* And the Apostle thought judiciously, that a Novice or young Christian, newly come to the Faith, would not be a meet man for the office of a Bishop; *lest being lifted up with pride, he should fall into the condemnation of the Devil.* When men take upon their shoulders burdens that are too heavy for them, they reel to and fro like drunken men; sometimes they are brought to their wits ends, and sometimes they fall with shame to themselves, and injury to others that come near them. Its so also when any are puffed up in their fleshly minds, and take upon them to meddle in things that are above them.

Judg. 8.
10.

Tim. 3. 6

CHAP.

CHAP. VIII.

I Shall stay no longer upon this Remedy against idle and sleepy thoughts : by urging to bodily or mental employment. The next error of thoughts (as I have observed) to be remedied, falls in here, which is a lightnesse or vanity of our thoughts, in busying themselves upon vain objects : such as old wives fables, fictions of Poets, nothings, or things that are nothing worth.

The Remedy is, to choose out reall and better things for imagination to work upon : for as are the thoughts, so is the man. The body grows into likenesse with those things whereon it usually feeds : So do souls into similitude with those things which the imagination daily thinks upon : that man must needs be a vain man, whose studies and cogitations are vaine ;
Where-

Wherefore as he that would expel
 wind out of the stomach, must feed
 upon some wholesome nourishment,
 which hath vertue in it to expel wind :
 So he that would expel windy phantasies
 out of his mind, must propound to his
 consideration some serious truths wor-
 thy of his Christian thoughts. In this
 case, some have thought meet to pro-
 pound to our consideration those *qua-*
tuor novissima, Death, the day of
 Judgement, the joyes of Heaven, and
 the torments of Hell, to remedy our
 vain imaginations ; and doubtlesse,
 thoughts upon such serious truths as
 these, would take off our minds from
 vain things. What if I should be-
 seech you to think upon the infinite-
 nesse of God, the love of Christ, the
 comforts of the Holy Ghost ? What if
 I should entreat you to think upon
 those great works of God, Creation,
 Providence, Redemption, Sanctifica-
 tion, Preparation and Donation of the
 Kingdom of Heaven ? Would not the
 thoughts of these things force out of
 your minds, the thoughts of strange
 gods, strange religions and worship ?
 What

Phil. 4. 8.

'What should the thoughts of heathen
 'gods, as *Baal*, *Moloch*, or *Ashtoreth* do
 'among these : what should Christians
 'study Romances, Playes, Interludes,
 'Fashions, vain histories, who have
 'Bibles to look into, and the myste-
 'ries of salvation to study, and the
 'duties of Religion to learn and pra-
 'ctise : hear the Apostles advice, and
 'receive it as an Antidote against all vain
 'imaginations : whatsoever things are
 'true, whatsoever things are honest,
 'whatsoever things are just, whatsoe-
 'ver things are pure, whatsoever things
 'are lovely, whatsoever things are of
 'good report : if there be any vertue,
 'and if there be any praise, think on
 'these things : all things that are true,
 'and honest; and just, and pure, and
 'lovely, and of good report : vertuous,
 'or praise-worthy, are objects of a
 'righteous mans just thoughts.

The next vanity of our thoughts to
 be remedied, is the unstaiednesse, or
 wandrings of the mind, whereby these
 actions of the mind are unsetled, and
 whirling from one thing to another
 without any certainty, like men that
 shoot

shoot their arrowes at rovers. The remedy hereof is to fix the mind upon that which is good; when the things we think of are meet for meditations, and contemplative thoughts, the soul must make a stay upon them: it is true, that too much poreing upon one thing, puts our meditations and inventions upon impertinencies, and barrenesse, but light and short thoughts vanish into nothing, and never produce good effects: this vanity is not so easily perceived in things natural or civil, as it is when the mind is about things divine; as prayer, hearing of the word of God, meditating thereon, receiving the sacraments. In these things it is most difficult to keep to the point, or stand at the mark; both by reason of Satans cunning and craft, and the ungainness and indisposition of the mind unto the businesse, therefore let the wise Christian endeavour to fix his thoughts upon spiritual occasions. 'So when the Psalmist was purposed to sing and give thanks, 'he saith, *My heart is fixed oh God, my* ^{Psal. 57. 7.} *heart is fixed: Many heard the shepherds relating what was told them by* 'the

Luke 2.
18, 19.

the Angel concerning the Babe Christ;
and they wondred at the words that
were told them, *but Mary kept all these
things, and pondered them in her heart:*
it is not enough to wonder at Gods
words and works, we must let him
have some reasonable time to stay up-
on our minds, that they make impressi-
ons: transient views, and hasty sights
of things that passe by, leave no spe-
cies or fashion of things upon the eye,
to transferre to the phantasie; no more
do our suddain and hasty thoughts of
things, carry any true intelligence of
them to the understanding, or repre-
sent them, as they are to the will: the
eye that seeth things truly, must be
held to its object, and the mind that
profits by things spiritual, must make a
competent stay of the thoughts, upon
the matter in hand.

And thus when a Christian can in
things divine reclaim the mind from
wandrings in some measure, and keep
his thoughts to the point, he shall by
Gods grace prevent with ease this
error of unstayednesse, in the mat-
ter of his calling: wherein these out-
runnings

runnings, of the thoughts are not so dangerous, nor so worthy observation.

Here let me put in a Caveat; while I labour to remedy the unstayednesse of thoughts, I do not in any wise patronize a deadnesse or drownsnesse of mind; either in devotions, or in matters civil. I have condemned that as an error already: living and active thoughts are needful in prayers, and all duties to God; and working imaginations do more often produce honest and honourable actions among men: stayednesse of thoughts is not deadnesse of them, but restraint laid upon their wildenesse.

The third vanity of thoughts is, when they are busied, but to no profitable end; many there are whose thoughts are wonderful busie about the things they intend: yet all to no purpose. God is not honoured, the brethren are not edified, themselves are no way nearer heaven for all their labours: and this vanity appears not only amongst wicked, and worldly minded men, but also amongst them that would seem to be religious, and

I

'too

' too often among them that are truly
 ' gracious: this may appear in the meet-
 ings, and communions of the best men;
 and women, who account their fellow-
 ship to be good, if harmlesse; though
 otherwise unprofitable for publick or
 private good: and if this fault through
 the cunning of Satan do creep so slyly in-
 to our outward communions, how much
 more into our inward cogitations: ' it is
 , a vanity amongst all kinds of people
 ' more or lesse; to digge to themselves
 ' Cisterns, that hold no water, to sow
 ' the wind, and to reap chaffe. ^{above all}
 For the remedying of this evil of
 thoughts, look over and examine your
 thoughts how they look at Gods ho-
 nour, the good of men, the benefit of
 thy own soul; whatsoever thoughts
 make not out towards one, or some,
 or all these ends, directly, or by con-
 sequent, they are not iust thoughts:
 ' here is much spiritual wisdom requi-
 ' red, that a man may see to the end of
 ' his thoughts, and know what profit is
 ' like to come in by them: the Preach-
 er notes it, *that a wise mans eyes are*
in his head, but the fool walketh in
darknesse:

Eccles. 1.
 34.

'darknesse: ignorant and wicked men,
 'follow their own imaginations, and as
 'they that are in darknesse, they walk
 'on, and know not where they shall fall,
 'but a Righteous man turns again upon
 'his own thoughts, and Questions, *Cui*
 '*bono?* to what end are these thoughts
 'within my heart? will they bring in any
 'glory to God, any good to the Church,
 'any peace or comfort to my self, here
 'or hereafter: if none away with them,
 'why should my unprofitable thoughts
 'cause me to offend? if they will be ho-
 'nourable to God, and Religion, profita-
 'ble to my self, and others: my heart shall
 'stay upon them, and I will pursue the
 'accomplishment of them unto the end.

'Wherefore when thoughts arise in
 'thy mind, examine them, whither they
 'would, if they be bound for heaven let
 'them go on, yet look to them, that they
 'keep the way: for many set out to-
 'wards heaven in their morning
 'thoughts, but lose themselves and their
 'way before night; it will not be amisse
 'oftentimes to demand of thy self
 '(whether in the risings or progressions
 'of thy thoughts) are these thoughts such

'as make for my salvation: shall I be of
 'the same mind, hereafter as I am now:
 'is God of my mind, is my opinion now
 'according to the rule of Gods word:
 'would I judge thus, think thus, be of
 'this mind; if I were now to answer, and
 'give up my last account unto Jesus
 'Christ, the righteous Judge of quick
 'and dead, who will render unto every
 'man according to the things done in the
 'body: those thoughts which wil not en-
 'dure this arraignment, suspect them that
 'they will prove unprofitable to thee in
 'the end; and resolve them into better.

'Saint *Paul* saith, that charity thinks
 1Cor. 13, 'no evil, a righteous man is a charitable
 'man, and therefore will not imagine or
 'devise any thing that is unprofitable,
 'or hurtful to his brother: the thoughts
 'of the righteous are just, and there-
 'fore he deviseth liberal things, for
 'God, and for them that are Gods; his
 'thoughts are just to God, giving him
 'honour, just to man, giving to every
 'man that which is his due: just to
 'himself; not so much taking care for
 'what he shall eat, or drink, or wherewith
 Mat. 6. 31. he shal be clothed, as seeking the kingdom of
 33. heaven,

' heaven, and the righteousness thereof.

But here an admonition may be seasonably put in (though by what hath been said already; the judicious may take cognizance of it) which is, that righteous men must not think only how they may profit themselves: he that thinks in his thoughts to please himself only, will not truly endeavour in his course to profit all men: 'in this 'case 'tis good advice, look not every ^{Phil. 2: 4.} 'one of his own things, but every one 'on the things of others: so the Apostle 'more purposely. I please all men in ^{1 Cor. 10.} 'all things; not seeking mine own pro-33. 'fit, but the profit of many, that they 'may be saved.

Again, let others be admonished, that they do not think their endeavours and studies to be unprofitable unlesse they be singular, and above others of their own rank. Surely, if we would labour to know with sobriety, we should be more profitable to others, and lesse troublesome unto our selves: an affectation of singularity, is but the pride of a mans heart, and such usually to get applause for something of rare inven-

tion neglect the more profitable employment of their thoughts, about their calling.

And now we will proceed and prescribe a remedy to the fourth vanity of thoughts, which appears in their confusion and disorder.

The remedy must be to suit and order our thoughts according to our businesse, with respect to time and place, and persons, the imagination is infinitely fruitful: and to order all her conceptions, conservations, compositions, seperations, creations of new species, productions of them into thoughts and propositions of them to the mind and will, would be a labour too busie for me to meddle with, in this case I must leave the work to every judicious Christian, to consult with the rule of Gods word, according to the emergencies of his thoughts, yet I humbly conceive that this remedy prescribed against the confusion of thoughts, may be of much use and benefit.

Consider then what is the businesse thou art about, humane or divine; and let thy thoughts be composed to attend

tend upon it : divine thoughts suit
 with divine works : and humane
 thoughts with humane businesse, while
 all things are done to the glory of
 God : to this purpose, referre that of ^{Eccles. 9:}
Salomon ; whatsoever thy hand find-
 eth to do, do it with thy might.

Consider the time, whether holy by
 divine appointment, by publick or
 private destination, or permitted to
 common labours of thy calling.

Let not Sabbaths and dayes of hu-
 miliation be prophaned with common
 thoughts; holy thoughts are for holy
 Sabbaths: thoughts of mourning are
 for dayes of fasting and prayer;
 thoughts of rejoycing in the Lord, for
 dayes of feasting, and thanksgiving: and
 thoughts of thy calling, for dayes of
 work, and trading.

So for holy places and assem-
 blies, holy thoughts are suitable,
 and in all things which thou hast to
 do, consider thy own calling, and
 chiefly mind thine own businesse, a ^{2 Thes. 3:}
 busie body in other mens mat-
 ters, is of no good report in the
 Scriptures; the thoughts of such per-
 sons

sons are as confused and disorderly,
 as the businesse of their lives; at-
 tend what thou dost, and what is
 meet for thee to do, in time and place,
 and I am perswaded thy thoughts
 will be lesse confused and more
 orderly.

CHAP.

CHAP. IX.

THUS I have spoken of Remedies for the two first errors of thoughts (to wit) the dowsinesse and vanity of them; in regard of object, in regard of unstayednesse, in regard of unprofitablenesse, and in regard of confusion. I shall now also say something for remedy against the wickednesse of thoughts, which happens when our thoughts draw in our affection and will to desire, and like of wickednesse, and our minds to devise to bring it to passe. I will not here give the remedies to these two errors severally, but together, and at once. Expect not a remedy for every kind of wicked thoughts apart, as erroneous, heretical, covetous, ambitious, revengeful, proud, &c. for the objects of the affections are almost infinite, and the evil imaginations of the mind working toward the accomplishment

ment of wickednesse, are so various, who can know them? Yet something I shall say to these; for it will be expected by the Reader, and I am bound to it by promise in this undertaking: Here again I must leave much for the judicious to do of themselves in their own occurrences of thoughts: Yet thus for a help unto them that are weak.

Have thy thoughts drawn in thy liking of that which is sinful, and is thy mind plotting to accomplish it? First give stop to these wicked affections and devisings at their first beginnings: *Sero medicina paratur*: Long and confirmed diseases are stubborne to yield unto medicine: an infant-thought may take a check; but if it grow man by continuance, all the wit and strength thou hast will hardly bow him back. The phansie will take fire at a temptation before we be aware, like tinder, which kindles at the least spark falling into it, and 'tis a mover as quick and spreading as fire. The lightning is not quicker than thought: we had need therefore to be speedy in giving stop

'stop to our wicked thoughts. Job
 'knew this, *and therefore made covenant*
 'with his eyes, *not to think upon a maid.* Job 31. 1.
 'What the eye seeth, or the eare hear-
 'eth, the heart may desire; but un-
 'known, undesired. If it be possible
 'keep wickednesse from the eye and
 'eare; these are the two principal
 'gates by which sin enters into our
 'hearts: if the watch were kept more
 'strictly at these gates, we should not
 'so often find our enemy within us. If
 'David had looked better to his eyes,
 'adultery had not gotten into his
 'thought: nor could the whorish wo-
 'man have come into the young mans
 'heart, had he kept her out of his eares:
 'it was with much fair speeches that she
 'caused him to yield. The eye and the
 'eare, are the out-works of the soul:
 'he that would keep out evil thoughts,
 'must barricadoe these gates. Prov. 7. 21

'Let evil thoughts receive a check
 'at their first offer to enter; for he that
 'gives way to his imaginations, shews
 'that he would give way to wicked
 'actions, if they were as free from shame
 'and punishment.

'And

The right government

‘And a man may know much of his
 ‘gracious state by his own using of his
 ‘thoughts: he that forbears evil, out
 ‘of a conscience of sin, will forbear also
 ‘to imagin evil in his heart: but men
 ‘of corrupt minds, are not men of re-
 ‘newed spirits.

2. ‘If thou canst not stop them in
 ‘their beginnings, then thy care must be
 ‘to divert them to some more profitable
 ‘or pious object. When the water
 ‘hath gotten in upon us, we make
 ‘draines and water-courses to carry it
 ‘some other way: and so likewise must
 ‘we do with our evil thoughts: if they
 ‘have broken in upon us, we must turn
 ‘them aside to some other matter. As
 ‘suppose, coveteous, or envious, or
 ‘proud thoughts, be got into thy mind,
 ‘thou mayest divert them to liberal,
 ‘merciful, humble thoughts. The

Joh. 4. 12.

per. 20.

‘woman of *Samaria*, was a great admirer
 ‘of *Jacobs Well*, and the mountain of
 ‘*Samaria*, the one for water, and the
 ‘other for the worship of God: Christ
 ‘diverts her opinion of *Jacobs Well*, by
 ‘telling her of a Well of water spring-
 ‘ing up unto everlasting life: and her
 ‘opinion

per. 14.

opinion of Gods worship in *Samaria*:
 by resolving her that salvation is of the
Jews, and diverting her to think of a
 worshipping of God *in spirit and in*
truth. If I should prescribe one ob-
 ject in the multitude of your evill
 thoughts to turn them unto: it should
 be God, who is infinitely long and
 broad, and wide, beyond the extent of
 the souls desires or thoughts: King-
 doms cannot satisfie ambition; Gold as
 the dust of the street cannot satisfie
 covetousnesse: pleasures to satiety and
 loathing, content not the flesh: and
 the mind is as unsatisfied with thinking
 and knowing; onely God is of that
 infinitenesse, and of that excellency that
 all thoughts and desires, are terminated
 in him; and all thoughts and desires
 that turn themselves unto God, are bet-
 tered by looking upon him.

3. If evil thoughts still presse in up-
 on thee, if they will not be stop'd nor
 diverted, break them off with some
 violence; if they be unreasonable and
 justle out better thoughts, lay hands
 upon them; if the body grow unruly, *1 Cor. 9*
 it must be kept under and brought
 into

'into subjection. Some thoughts are
 'so wicked, that they will not be cast
 'out (like those Devils) without fast-
 'ing and prayer. If any thought with-
 'in thee shall crosse Religion or reason,
 'resolve to crosse it. There are some
 'curst imaginations which are the
 'mother-roots of a multitude of sins:
 'as those which move Questions seri-
 'ously of Gods Essence, Personality,
 'Mercy, Justice, Power, Providence;
 'and whether the Scriptures be the word
 'of God: whether the souls of men be
 'immortal; whether there be a Heaven
 'or a Hell: such thoughts as these
 'should not be disputed withal, much-
 'lesse allowed, but expelled or kill'd:
 'if but such thoughts as these be suffer-
 'ed and allowed within, they will make
 'a soule as desolate of grace, as a City is
 'without an inhabitant; he that hath
 'no rule over his own spirit, (certain-
 'ly 'tis true in this case) is like a City
 'that is broken down, and without
 'walls. I shall never marvel that he is
 'a wicked man, whom I know to allow
 'himself or others, in such thoughts as
 'these: but I shal think grace is ruined in
 'that

Prov. 25.
 28.

that man, that disputes these things, & determines them against the Scripture.

4. If wicked thoughts will not be gone yet, thou hast this remedy left: call in help against them: pray them away, pray God in to thy help against them: pray for a change of thine own nature, of thine own thoughts: Was not this the thing which David prayed for? *Create in me a clean heart, and renew a right spirit within me.* 'Tis

Psal. 51.
10.

plain it was. Let us lift up our hearts in prayer against all our finnes in thoughts: but especially against them that are wicked ones: heavy thoughts and vain thoughts are errours, and not excuseable from sin: but wicked thoughts are of a worse generation, we must purge our selves from these with greater diligence: *I know foolishness is bound up in the heart of a child,*

Prov. 22.
15.

an evil heart cannot but think evil: What can I look for from an Adder but her poison and her sting: yet we may pray out foolishness out of our hearts. And I believe Paul often used this help against the evils of his own heart; for he saith, *When I was a child, I spake as a child,*

1 Cor. 13.

81.

‘a child, I understood as a child, I thought
 ‘as a child: but when I became a man,
 ‘I put away childish things. It may be
 ‘thou art a child in thy speaking, in thy
 ‘understanding, in thy thinking: pray
 ‘that thou mayest become a man,
 ‘and be able to put away childish
 ‘things.

Thus much of the evil of thoughts,
 and how we may by Gods assistance,
 remedy the same. I beseech you
 Brethren apply these remedies to the
 severall errors of your thoughts,
 and they will doe you much
 good.

Object not an impossibility for any
 to remedy the infirmities and sinful-
 nesses of thoughts: what nature can-
 not do, grace may, and what man can-
 not do, God can. Every Christian
 who hath the spirit of God, is enabled
 by that spirit within him, to do all
 things Evangelically, or with a Gospel
 allowance, whereunto he is called of
 God. If God would have the thoughts
 of a righteous man to be just, God hath
 not made it an impossible work: what
 nature

‘ nature within thee is averſe to do,
 ‘ and what grace within thee cannot do,
 ‘ that the ſpirit within thee can do,
 ‘ and the Righteouſneſſe of Chriſt with-
 ‘ out thee hath done: wherefore de-
 ‘ ſpair not of the work, but go about
 ‘ it.

of ſuch miſe, beloved worſhipper
 and dear companion body to deſpise
 them only but would say or word upon
 themselves for their own sake

that I should be a Christian and yet
 a Christian without Christ and yet
 to possess his righteousness and yet
 to be a Christian without Christ and yet

K **CHAP.**

that I should be a Christian and yet
 a Christian without Christ and yet
 to possess his righteousness and yet
 to be a Christian without Christ and yet

that I should be a Christian and yet
 a Christian without Christ and yet
 to possess his righteousness and yet
 to be a Christian without Christ and yet

CHAP. X.

ANd now Beloved, I am come to
 'speak of good thoughts with the
 'means how to get them, and the man-
 'ner of their government.

In the handling of this so needful
 a duty, and so fruitful a subject, I must
 premise some introductory particulars:
 to shew the possibility and necessity of
 this work: it is necessary, or else God
 would not have commanded it; it is
 possible, or else God would not have
 promised assistance to performance.

I. Hear how God commands this
 duty: *O Jerusalem, wash thy heart*
 Jer. 4. 14. *from wickednesse, that thou mayest be*
saved; how long shall thy vain thoughts
lodge within thee? 'What is that
 'great Commandment in the Law? is it
 'not to love the Lord thy God? But
 Mar. 22. 37. 'how? is it not *with all thy heart, and*
 'with all thy soul, and with all thy mind,

'and

‘and with all thy strength? Unlesse the
‘mind and heart be in our love and obe-
‘dience, there will be no strength in
‘them, nor acceptance with God of
‘them.

2. God hath promised mercy unto
all who willingly endeavour to turn a-
way from all their evil thoughts, and
turn unto him with all their hearts.
God requires a heart washed from ini-
quity, that the soul may be saved (as
ye read but now) and God promiseth
not onely to be abundant in mercy to
pardon what is past; but also to per-
fect the work begun: *Let the wick- Isa. 55. 7.*
ed forsake his way, and the unrighte-
ous man his thoughts, and let him return
‘unto the Lord and he will have mercy
upon him, and to our God for he will a-
bundantly pardon.

‘I may adde, that it is a part of our
‘regeneration to be renewed in our
‘thoughts: the Apostle urgeth it:
‘Be ye renewed in the spirit of your Eph. 4. 23.
‘minds.

And further, that Gospel-light re-
quires Gospel-thoughts: it was pro-
phesied of these dayes: *At that time,*

K 2

they

Jer. 3.17. *they shall call Jerusalem the Throne of the Lord, and all the Nations shall be gathered unto it, to the name of the Lord to Jerusalem: neither shall they walk any more in the imagination of their evil heart.*

When God makes the Church his Throne and the Nations gather in to it, to worship the Lord, then shall they leave off their wicked thoughts, and walk no more after them. We live in these happy times of the Gospel, wherein, though every one hath not Eagles eyes, yet he may see a glorious light risen and shining, (though through some clouds.) I suppose in former times such strict observance of our thoughts might have been slackened with lesse sin, than now; for God winked at those dayes of ignorance: but now, excuses for evil thoughts are as unpleadable, as for evil deeds. If now we walk in an evil way, in a way that is not good, after our evil thoughts, *God that spreads out his hands unto a rebellious people all the day long:* will stretch out his arme against a wicked people to punish them, because they will not be perswaded to amendment; for they that will

Isa. 65.2.

will not be perswaded to rectifie their thoughts, by the actions of Gods hand, shall be confounded at the last by the force of his arm.

And now we are come to the Point : where we shall first declare the means how we may attain good thoughts into our souls : and after that the government of them. ‘ All that hath been ‘ written hitherto, may be referred hither : And therefore where I shall have ‘ occasion to fall upon the same things ‘ again, I shall either passe them over ‘ briefly, or enlarge them with variety, ‘ to avoid tediousnesse, and nauseousnesse from the Reader.

1. For the getting of good thoughts into thy mind, it is needful that thou cleanse the mind of all vain, and evil, and drowisie thoughts, so much as possibly thou canst : he that would have good thoughts like the pillars of fire and smoke, to lead his actions day and night in this dangerous wilderness, must in some measure cleanse the heart of its native corruption, and of its contracted foulness : for as we have no reason to expect sweet liquor out of a

fusty vessel, or good water out of a bitter fountain; figs from thorns, or grapes from thistles: so we have as small ground to expect that an unmortified and unchanged heart, should send forth a current of clean and purified thoughts. *The good man out of the good treasure of his heart brings forth good things, and the wicked man out of the evil treasure of his heart brings forth evil things:* so all fruits are of the nature of the tree whereon they grow. Our Saviour, who knew how to refer every effect to his proper cause, doth affirm, *That out of the heart cometh thoughts of Murder, Adultery, Blasphemies, and sins of all sorts:* For the heart is evil above measure, and casts into the thoughts continually that poison, which either makes them black as Hell, or muddles them with mire and dirt of fearful perplexities, and worldly cares.

Wherefore as many as intend to get good thoughts into their minds; let them give all diligence that the heart be cleansed from all evil ones.

But

But here I admonish him that will set upon this work, that it is a work of more difficulty than many account it, not so soon done, as thought on. 'Tis not a few sighs, and superficial groans : 'tis not a few proverbial notions : nor yet the subduing of some notorious sin, which is punishable and shameful in the world ; but a total and universal change of all the faculties and powers of the soul : It is in the words of the Apostle, *A putting off concerning the former conversation, the old man which is corrupt according to the deceiveable lusts, and a renovation in the spirit of our minds, by putting on that new man, which after God is created in righteousness and true holiness.* And though we cannot attain the full measure and furthest degree of this cleansing at the first, nor yet feel such a sensible apprehension of the same as we desire ; yet let us not give over endeavours, nor be discomfited and disquieted in our souls, if God give us a first-fruits, he will in time give us a harvest. *'The Husbandman waits with long patience for the pretious fruit of the earth, until he receive the former*

Eph. 4. 22, 23, 24.

Jam. 5. 7.

'and the latter rain: and if we be pa-
 'tient, and stablish our hearts, God will
 'give unto us hearts cleansed in some
 'measure of all filthy thoughts. In this
 'case we are not without a promise :
 Jer. 31. 33. 'After those dayes, saith the Lord, I will
 'put my Law in their inward parts, and
 'write it in their hearts. And if we be
 'once made masters of some good
 'thoughts, God will make us masters
 'over more; for him whom God finds
 'faithful over a few things, he will make
 'Lord over many things: and to him
 'that hath, it shall be given, and he shall
 'have abundance.

If any would know how to cleanse
 and purifie the heart, he may consult
 Authors purposely written upon that
 Subject. There are Treatises written
 thereof for more ample satisfaction :
 wherein he shal find, that God ordina-
 rily in his first appearance to the soul
 useth the outward ministry of the
 Word, and by his Spirit inwardly, gives
 and applies that which is spoken unto
 the heart of the hearer, whereby the
 heart sees its own corruption and mi-
 sery, and thereupon loaths and abhors
 it

it self, and as a stomack surfeited with evil humours, would willingly disgorge it self, so it desires to be delivered of its sin, and eased of its misery. Then hearing and attending to the Promises of the Gospel of Jesus Christ, it conceives hope by Christ, that new and living way: not onely to be discharged of sin and misery ~~but~~ also to be received into favour with God: and then lies groaning at the foot-stoole of grace, till God come in by his Spirit, and say, unto the poor soul, *I am thy salvation*: and thereupon it believes and purifies the heart of all noxious thoughts, words, and actions, and beholding Christ in the glasse of Gods Word, *it is transformed into the image of Christ, from glory to glory, even as by the Spirit of the Lord*: but this briefly; because I would not make too large an excursion (if yet it be one) out of my way.

2. He that would have good thoughts in his mind, let him attend the means of grace in Gods several dispensations: let him give up his heart unto that *form of Doctrine which hath been delivered unto the Saints*: and subject his soul
in

in all humility unto the whole will of God revealed, and openly urged (by such as are sent) upon his understanding, wil, and affections, in the Ordinance of Preaching; which being rightly managed, *is the power of God unto salvation.*

Here I must admonish them that hear the Word of God, that they would be patients, to take what God prescribes for the cure of their thoughts. 'That
'man wil never make a good Disciple,
'and follower of Christ, that is not content to deny himself; a novice that is
'proud, is not far from the condemnation of the Devil. *Naaman* had almost
'lost the cure of his Leprosie, by despising the waters of *Jordan*, and preferring his own Rivers of *Abanah* and
'*Parphar*. We must not quarrel at Gods way or method of cureing our thoughts, nor at the persons of Gods sending, to administer spiritual help unto us. In this matter, we should say with *Samuel*, *Speak on Lord for thy servant heareth*: or as that devout *Cornelius* to *Paul*; *We are all here present before God, to hear all things that are commanded thee of God.*

1 Sam 3.
10.

Act. 10. 33

3. He

3. He that would have good thoughts, let him pray: let him intreat the Lord to enrich his soul by his sanctifying spirit; for by multiplyed acts, the spirit doth renew our minds. God saves us, but not by works of Righteousnesse, which we have done, but according to his mercy by the washing of regeneration, and renewing of the holy Ghost: *Tir. 3. 5.* 'pray for that, therefore that ye may be washed and saved.

The fourth meanes to get good thoughts into thy mind, is to accompany Gods Saints, be thou as much as conveniently, and without prejudice of thy calling in the company of them that are godly, whose communion will edge the good motions that are upon thy spirit, as Iron sharpens Iron. *Peters* *1. Pet. 3. 1.* 'Epistles had power in them to stirre up the pure minds of holy men; there is a power also in the interloquutories and familiar conferences of holy persons, when they meet face to face; *Paul* had a great desire of many years, to see (not so much the City of *Rome* in her then glory) as the brethren
at

Rom. 15.
23, 24.

‘ *Rome*, that he might be filled with
 ‘ their company, we believe a commu-
 ‘ nion of Saints, and shall we not desire
 ‘ to be assistants one to another, to im-
 ‘ part and receive some spiritual gifts,
 ‘ interchangeably? God himself is seen
 ‘ in the congregations of holy men, and
 therefore as *Manoah* and his wife, when
 they had seen an Angel, thought they
 had seen the face of God. So when we
 shall see the face of Gods people, let
 us think we behold the face of God in
 them, for they are the liveliest pictures
 of Gods image, their conversation
 will administer thoughts of imitation,
 their conferences will season our unfav-
 ory meditations, their discourse will
 draw out waters of life, so that we may
 perceive the deep things of our salva-
 tion, flowing out of their bellies unto
 us: and though Satan in the company
 of wicked men, do beget upon their
 imaginations, a company of wicked
 thoughts, yet the spirit of God is as
 plentiful in producing good motions in
 godly minds by the company of sancti-
 fied men: do but observe the issues of
 thy mind after thy fill of their company,
 how,

how barren dost thou return from the tables of those, where thou hast not seen the face of God, nor heard any talk of heaven, and if amongst them, Satan have but whistled an horn-pipe, how is thy soul dulled or grieved, or turned out of the way; or unfitted for heavenly thoughts. But on the contrary, when thou hast been praying, fasting, mourning, or it may be feasting with Gods Saints, how cheerful will the soul be? it seems to have fed upon some dish (like *Elijahs* meat) in the strength whereof thy thoughts goe a long journey in holy meditations, therefore be sure of a holy man to thy friend, and the more the better; and make much account of him or them, it's a wonder to see what force is in the company of godly men, to stirre up good thoughts: and lamentable to see how Satan strangles good thoughts in some, when they are ready to appeare in action by evill company; so that those thoughts never live to see the light.

5. He that would get good thoughts, and store his heart with them, must
make

The right government

make much of them, when they come: they are quick movers, they come suddenly, and they are gone as soon; if they be not kindly entertained: they will not stay long at the dore knocking, nor scraping for acquaintance, they are the messengers of Gods Spirit, and they bring good newes to the soul that bids them welcom, but the non-entertainment of them, or the slight entertainment of them, is a grieving of the holy Spirit of God, that sent them. If *David's* messengers be unkindly entreated by *Nabal*, or frowned upon, they will back to their Lord, and acquaint him with their usage, and do not thou think but thy carriage towards holy thoughts will be carried to Gods ear: But if thou give kind entertainment to good thoughts, they will stay with thee, to counsell and comfort thee; and they will bring with them home to thine heart, many more of their own kind to lodge with thee: for God himself will send them in plentiful manner, who loves to furnish such an host with the best commers. Good thoughts in this respect are something like unto riches, they

they come to them in most plenty, who esteem them most: the world must be 'courted, and gracious thoughts must 'be much made of,

And consider, good thoughts are worthy entertainment, they are to be reckoned amongst our better friends, a Pl. man can hardly make too much of them: in the multitude of these 'thoughts, the comforts of God refresh our soules.

Make much of them, for first they are good in themselves, the births of gracious minds begotten upon them by the Spirit of God, for we are not able of our 'selves to think a good thought.

Secondly, these have been kind to us, and done us many a good turn, witness our solitary nights, and tedious houres of sicknesse, imprisonment, afflictions, travailes from place to place, 'while no comforters have been our 'companions, but God and our good 'thoughts. We may say with *David*, Psal. 119.
'We have remembred thy name in the ss.
'night, and have kept thy Law: our solitary and night thoughts have benefited us, for the keeping of Gods
'Law,

14. Law, and have administred unto us songs, in the dayes of our pilgrimage.

2 Kings
• 3.

Thirdly, our good thoughts are likely to do us good hereafter, and it may be at such a time, when we shall have more need of them, then ever we have had yet; it was *Hezekiah's* great comfort in his sicknesse, to think how he had walked before God, in truth, and with a perfect heart, and he beseecheth the Lord also, that he would remember him in this behalf: if bonds or afflictions remain us, if we be cast into the Dungeon, or be wounded in battail, or lye upon sick-beds; good thoughts will be unto us our sweetest companions.

Make much of good thoughts, they will season the rooms where they come, and make the heart the house of God: But here a word of admonition to them that have not good thoughts, or rather to them whose good thoughts make offer of departure. Suspect (beloved) your entertainments of them have been harsh, or distastful: use them more kindly, entreat their stay, offer them violence, keep them by force, (if it be possible)

possible) that they go not over the threshold from you. Imitate herein *Jacobs* bold wrestling with God; hold them fast, let them not go, lest ye lose a blessing.

6. He that would get good thoughts into his mind, must have a great care to keep his mind off from evil objects, wicked persons, places of iniquity, things that are sinfull in themselves, or occasionally; for though wicked men make no matter to offer themselves to these temptations, as nakedly as mad-men run into the tents of their enemies: yet the children of God who have observed what foyles other men, or themselves have formerly received by such fool-hardines, wil wisely keep themselves at a distance; this made him pray, *turn away mine eyes, Lord, lest they behold vanity*; he that hath no care in this case, may find great disorders creep into his thoughts, before he be aware.

'Tis the nature of imagination to receive the species or shapes of things from the outward senses; and laying of them up awhile, till she hath judg'd of them; then to report them to the

L

under-

The right government

' understanding : and from what she
 ' hath received, she can also create new
 ' species, and non-entities, of which
 ' kind are the usual fictions of Poets :
 ' it behoves a man therefore to take
 ' heed with what objects, or matters, he
 ' hath to do, lest by them something
 ' get into the mind to disorder and
 ' disettle the government of his dis-
 ' sed thoughts, or being themselves in
 ' possession, keep out better things
 ' then themselves from entring; keep
 ' off therefore from things that are in
 ' themselves simply unwarrantable, and
 ' from those also which are such by ac-
 ' cident, and circumstantially, as were
 ' those things whereof the Apostle
 ' speaks, Idols Temples, and meat sa-
 ' crificed unto Idols.

' Why? but *Paul* doth not condemn
 ' such things as unlawful, but notes them
 ' indifferent true; but to him that is per-
 ' swaded in his own mind, not to him that
 ' doubts : to him that walks in charity,
 ' not to him that gives an offence to a
 ' weak brother, for whom Christ died.

Why? but it is lawful to make sin it
 self the object of our thoughts, we may
 think

think of it: we may think of *Adams* sins, of our own sins; we may think of the misery of man by sin, we may consider from whence we are fallen: what was our purity of nature, our prosperity in Paradise, and what Countenance we had from God in that state, and how sin hath now taken up the room wherein God kept; and curses have succeeded in the stead of blessings: alas, our case is now so miserable, that we have not a labour without wearinesse, a pleasure without satiety, or pain; a meat without poyson, a way without a Serpent, a friend without weaknesse: 'these things we may 'think of, else why are we called upon 'to repent our selves of our sins, to confesse them, to pray pardon for them: 'to walk humbly, and to fear, because of 'the terrours of the Lord. Yea further we may think of the workings of Satan against us, with what trains and subtilties he seeks to entrap and ensnare us, that he may bring us to destruction, both of bodies and soules, whiles our flesh confederates with him against us, like a kingdome divided in it self:

and the world conspires with both, by frowns and favours to separate us from God : ‘Else why are we so often called
 ‘upon, to beware of the wiles of the
 ‘Devil, to subdue our own flesh, to take
 ‘heed of the world, lest our hearts be
 ‘pierced through with many sorrows :
 ‘and if so, What need is there to have
 ‘a care to keep our minds from evil
 ‘objects ?

Answer, ’tis lawful to think of our own sins, of the malice of the Devil, of our own miseries, of the deceitfulness of the world, and of our own flesh: while the thoughts of these things convey them so to the understanding, that it disproves them, to the will that it abhors them so far as they are evil; and thereupon set our hearts upon thoughts of mortification : but if the thought of
 ‘these things shal draw in the wil to like
 ‘of them, and the understanding to plot
 ‘a forwarding of such wickednesse as
 ‘these propound, then the thinking
 ‘upon these things, become evil
 ‘thoughts. And thus we must have a
 ‘great care to keep our minds from evil
 ‘objects : lest too much poreing upon
 ‘them,

‘them, do secretly and closely convey
‘some of their malignity into our minds
‘and affections. Wherefore think not
‘of sin, but to loath it, think not of the
‘Devil, but to resist him, think not of
‘thy flesh, but to subdue : nor of the
‘world, but to hate it so far as the love
‘of it is enmity against God : But take
‘off every thought concerning these
‘things which draw in the wil to like,
‘or the understanding to devise, mis-
‘chief.

7. That ye may get good thoughts
into your minds, propound something
of worth and usefulness to your con-
siderations. ‘Imagination will create
‘and multiply good thoughts from a
‘subject of worth and excellency : and
here thou mayest take up into thy
thoughts the four Cardinal Workes of
God. First the Creation is a useful
subject to think of : the matter out of
which all things made their appearance
at the first was nothing : the power by
which God wrought them, was a word :
the variety of creatures produced, were
all things in Heaven above, in the Earth
beneath, or in the Waters under the
L 3 Earth.

Earth. All things were brought out of nothing by the Creators word. If thou cast thy thoughts upon thy self onely, thou mayest say with the Prophet, *I am fearfully and wonderfully made.* Passe hence to the wonder of mans Redemption, and when thou lookest into the mystery hereof: leave off thy marveling at the frame and furniture of the World, the Sun, the Moon, and Stars, which he hath made: What wonder I at the Leviathans greatnesse, taking his pleasure in the Deep, or at the smal dimensions of the Wren and Pismire? all these things are light in comparison when I think of God, made Man, and descending from Heaven in the Son, a Babe born of a Virgin, swaddled and laid in a manger: proclaimed by Angels, yet spitefully used by his creatures: dying and lying in the grave, and from thence rising again, and ascending back into Heaven from whence he descended before: This the Apostle commends unto us in the Gospel, and calls it, *The great Mystery of Godlinesse: God manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed*

1 Tim.

believed on in the World, received up into Glory. When thy heart hath somewhat filled it self with the work of Redemption, thou mayest for variety sake lawfully call up into thy thoughts the wonderful work of Gods providence: how manifold are Gods works: how in wisdom doth he govern them all. Any of Gods works of providence may sweeten the labours of the longest day: and shorten the tediousnesse of the longest night: Even Gods special care of thy particular self, in the several ages of thy life, when seriously thought upon, is no lesse than wonderful; How many dangers of thy childhood, of thy youth, of thy age, hath God discovered unto thee? and sometimes prevented them, sometimes carried thee through them, and yet delivered thee from them? How many mercies hath he prepared and performed for thee, which never came into thy mind? Or if thou wilt, Consider that gracious work of Regeneration, whereby the Spirit of God which breaths where it listeth, takes up a poor creature already dead in sins and

The right government

trespasses; and breaths into him the breath of Life, sets him on his feet, and teacheth him to go, and holds him by his arm, that he should henceforth fall no more for ever. 'I do but shew you
 'some things of worth and usefulness
 'to think upon: not to confine a larger
 'soul to these subjects onely. I know
 'every particular work of God carries
 'wonder in it: yet if thy soul do but
 'climb, like promonts, to these mentioned, thy understanding will have so
 'much in view, that thy thoughts need
 'never be idle, nor ill employed: but
 'find a matter to raise a good thought
 'upon, and to multiply invention. Even every visible and objective thing, is a book laid open before thy eye, wherein thou mayest reade something of Gods worth, and thy own duty.

Reader, take these courses for the getting conserving and encreasing good thoughts in thy mind. It may be some of these directions may seem uselesse unto thee; yet thou hast my offer of love to thy soul: and they may be unto thee,

thee, though unseen at the first, like
Minerals under ground, which lead to
and fro with a thousand veins, enrich-
ing the Miner.

CHAP.

CHAP. XI.

I Forbear further rules for getting good thoughts, and shal now speak of the rules more particularly whereby we must govern good thoughts once gotten. If it be expected by any, that I should have been most large, or onely, upon this point, for the right governing of a just mans thoughts. Let it also be considered, that all that hath been hitherto written, hath been but directions to the same purpose. He that would govern his thoughts aright, must know not onely how to rule them being gotten, but how to remove hindrances of them; which I have done by discovery of the evils of thoughts, and the remedies thereof, general and particular. He must also know how to get good thoughts, which I have done, by directing means for that purpose; and therefore when I have also given you rules

rules for the governing of your good thoughts being gotten, I shal think I have discharged my duty in this undertaking, according to the measure of the gift of God bestowed upon me, for the edifying of his Church.

And that I may stir up your pure minds to this great Work of governing your good thoughts being gotten, Consider:

1. Its honourable and praise-worthy, for a man to govern his own thoughts well: It was *Salomons* praise, that when God bid him ask and have: that leaving out riches, and long life, and honour, out of his petition, as things lesse desiraeable, he did earnestly desire, *Lord give thy servant an understanding heart to judge thy people.* It is no lesse praiseable in a Christian being made a king over a skate as disordered, as people, as mutinous, viz. his thoughts, and having the same promise which *Salomon* had, to ask and receive, and particulary to ask wisdom of God who gives it, if he beg of God that wisdom which is from above, whereby his heart may be guided to settle his disordered
(if

1 Kin. 3. 9

Jam. 1.

(if not rebellious) thoughts in peace and security.

Certainly 'tis a work of great wisdom to govern our thoughts aright, and if they be accounted wise who helped by power and cunning, can rule a multitude well; they are also to be reputed wise, who can rule their own thoughts, which are a great people for number, and as apt to mutiny as men are: surely such who rule well within, are to be accounted worthy of double honour, as they that rule well without.

Further, when we consider the difficulty of governing thoughts well, we must needs think them worthy praise, who can do it: some are born Kings, and many have made themselves Kings over Countries, and Nations of people, which yet could never conquer their own thoughts, but continued slaves to their own wills; a man may conquer others by strength of arms, and policy, but a man can never conquer his own thoughts truly; untill nature be helped
'by sanctifying graces: in as much there-
'fore as grace superadded to nature,
'makes it in every thing more illustri-
ous,

'ous, by so much is the Christian rightly
'ruling his own thoughts, more honour-
'able then other men.

But notwithstanding what can be said
for the praise of them that govern their
thoughts aright: yet there are many
in the world, and they men of no mean
parts, who admire, and by their en-
deavours, advance the government of
Houses, Churches, and Kingdomes, who
yet decry the ordering of the heart, the
government of the thoughts as need-
lesse, or impossible.

But needlesse it is not, as ye may
perceive by our prefixed discourse, con-
cerning the needfulnesse of the govern-
ment of thoughts, and this that followes.

The inward government of the soul, is
the president for all external governments
among men, and the Heathen knew this
who called man a little world: if *Moses*
had not seen the form of the Tabernacle
in the mount, he could never have made
it, to Gods mind, & if men do not frame a
form of government in their own minds,
they will hardly be able to form a go-
vernment acceptable to men, as he that
will govern the Church, must first learn
to

to govern his own house: so must he begin to rule well in that private little place of his own heart, that minds to govern others: the best men are the best Kings, and the most conquering their own hearts, are the greatest Worthies.

Again, he that governs his thoughts well, God will subdue all his enemies under him, all the rebellions of his own flesh, shall yield to him, all the strivings of the world against him, cannot prevail; he rides on conquering all things, and not to be conquered: but he that is of a loose and disordered carriage towards his own soul, shall find his thoughts and actions as loose to him, as his care is over them.

Impossible it is not, for a Righteous man to govern his thoughts aright: though I must confesse that to nature unreformed, it is impossible; as also that where nature is renewed, the highest perfection of this gift is not attainable, before the enjoyment of glory.

Yet notwithstanding the meaner degrees may and ought to be expected from God, and are attained unto by every

very good Christian in this life: for God hath promised to give unto his servants a new heart, and that his grace shall be sufficient for them. Wherefore seeing nothing is impossible, to whom God hath promised possibility; let not us be discouraged from prescribing, let not others be discouraged from receiving rules for government of our thoughts, being a work both possible and necessary.

Rule 1. It will be the wisdom of every Righteous man to lift up the head of some just thought into place of Eminency, and Command in his mind; whereunto all the rest must be subject, which must have both coercive and co-active power, like that Centurion in the Gospel, and say to one thought go, and to another come: 'parity, if but in 'thought, is next to mutiny; orderly 'government amongst equals, is a solace- 'cisme in Politicks.

But where may we find such a Saint among the people, such a thought among the cogitations, as may overtop all the rest? what if thou shalt set up the thought of Gods fear upon the throne

throne of thy heart, holding up the
 Scepter of Gods word, and taking up
 the Regency of thy whole man, as of
 the multitude of thy thoughts. I con-
 ceive, the fear of God taking it in the
 Scripture sense, *pro toto Dei cultu*, for
 the whole worship of God, is most
 meet to be a Master, a Prince over
 all our thoughts; for what but religion
 should be the main scope of a Christi-
 ans whole life? and what rather then
 this should command all the company
 of our thoughts into order amongst
 themselves, and into the obedience
 of Christ?

What is it which the Psalmist chief-
 ly promisseth to teach his children, but
 the fear of the Lord? *Come ye children,*
hearken unto me, and I will teach you
the fear of the Lord: many would be
 accounted wise and prudent, but none
 are truly wise, but they that set up the
 fear of God in their hearts. *Even a*
scorner seeketh wisdom, but findes it
not: alas, wisdom lyes not in the
 scorners way, nor amongst their great
 men, and wise men of the world, whose
 wisdom is but foolishnesse with God.

Where

' Where lyes it then, but amongst them
 ' that are religious? *The fear of the* Prov.9.10.
 ' *Lord is the beginning of wisdom.*
 ' Doubtlesse they have a good under-
 ' standing that do thereafter; *the praise*
 ' *of it endureth for ever.* And set this
 further upon your hearts; consider that
 they which despise that wisdom, which
 the fear of the Lord teacheth, are but
 fools for their labour; *The fear of the* Prov.1.7.
Lord is the beginning of wisdom, but
fools despise wisdom and instruction: my
 advice is therefore, that ye set this fear
 of the Lord, as Regent over your
 thoughts.

If ye please to look amongst the men
 of this world, ye shall see a Master
 thought higher then the rest, in every
 unregenerate man, at whose beck all
 the rest as underlings bow, and give
 obedience, not unfitly compared to the
 Master Bee in the Hive, whose rising or
 settling carries with it the whole swarm.
 Thus the thought of covetousnesse in
Judas, of fame in *Magus*, of idolatry in
Jezabel, of adultery in *Herod*, of honour
 in *Nebuchadnezzar*, of revenge in *Cain*,
 M of

The right government

of nigardize in *Nabal*, of self-preservation in the unjust steward, were as the Pole-starre, about which, all the rest of their thoughts moved respectively.

In the thoughts of a wicked man, the thoughts of some sin takes the throne, in whose government he delights: this thought drives out all good ones that stand in his way and oppose him, and if any be received in, 'tis but with reservation of power to remove them again at pleasure. And even evill thoughts themselves which are not of the same kind with the principal, are so farre countenanced as serviceable to the Regents purpose: so the thought of ambition, brings in all other thoughts of revenge; Covetousnesse, Pride, Envie, &c. to be her servants: so that a man may say, such Master, such Servants; such Mistresse, such Maids: and when they cease to be serviceable to their Masters main design, he casts them off, and takes in others.

If wicked men be thus wise in their generations, let the children of light learn

learn to be more wise then they; and let them also enthrone the thought of Gods fear, and delight in her government, and then evil thoughts will vanish as the mists before the morning Sun: this will take in all thoughts of such virtues, and words, and works, as may be serviceable to the worship of God, and make even those inferiour thoughts about things indifferent, and the lawful businesses of our calling subservient and profitable to her main design of honouring God: and when they cease to be so serviceable, the fear of God enthroned among the thoughts, will cast them off.

‘The second rule, Let all thy thoughts
 ‘be ordered according to Gods word, for
 ‘if the fear of God be Regent, the word
 ‘of God is her known Law, by which
 ‘she governs; The testimonies of the
 ‘Lord, as they were the delight, so they
 ‘were the Counsellors of the holy Prophet. *Thy Testimonies are my delight,* ^{Psal. 119.}
 ‘*and my Counsellors,* they must be ^{24.}
 ‘Counsellors to every soul that lives under the fear of God: Religion hath
 ‘no Law above Scripture, nor equal
 M 2 ‘with

'with it : and that man cannot have set
 'up the fear of God in his heart, who
 'undersets the Scripture , or speaks
 'against it, or behaves himself froward-
 'ly towards the rule thereof. 'That
 'man cannot have a good thought in
 'his heart, who hath an evil heart to
 'the Scripture: But as when *Moses*
 'took the rod into his hand, the waters
 'stood on heaps, and divided them-
 'selves above and beneath: So when
 the heart which fears God takes into
 consideration the word of God , the
 thoughts that come from above, and
 the thoughts which come from below,
 divide themselves, and start asunder :
 in which sense, the word is called a *di-*
 Heb. 4. 12. *scerner of the thoughts and intents of*
the heart : 'Wherefore that evil
 'thoughts may divide from thee, and
 'good thoughts may stay with thee;
 'let all thy thoughts come before the
 'word of God : Religion wil allow no
 'thoughts under her government, but
 'such as wil be ruled by her Laws.

And this rule I have given the more
 willingly, lest any thoughts arising out
 of

of zeal and affection to Religion, and not according to the word of God, should usurpe amongst you the name of Good thoughts. In this kind I observe Gods children commit great errors, packing many unwarrantable and unseasonable actions upon seeming good affections to the fear of God. 'I love
'those persons whose good meanings
'and good affections make them zealous
'of Religion: but I love and honour
'that soul more, whose affections are
'zealous, yet wil not allow that for Religion, which is not according to Gods
'Word: if any other opinion get the
'stampe of men upon it for religious:
'its more than I know that it hath
'Gods Image and Superscription upon
'it.

3. That thou mayest govern thy thoughts aright: Consider thine own standing, and qualification, in the Church of God; for every several standing and state, require several thoughts. The Apostle marshals Christians into three ranks: Children, young
^{1 John 2: 13.}
Men, and old Men. 'Like thoughts

' become not every age, no more than
 ' like apparel doth. *Josephs* party-
 ' coloured Coat, became him, while he
 ' was his father *Jacobs* wanton; but
 ' when he was *Pharaohs* Counsellour, he
 ' must put on his graver habits. While
 ' the Apostle was a child, he spake as a
 ' child, he understood as a child, he
 ' thought as a child; but when he be-
 ' came a man, he put away childish things.
 It may beseem a child to hang upon
 the mothers breasts, to stand at her
 knee, to be carried in her armes, to play
 away time, and trust all to the care of
 father and mother, and cry for what
 he lacks: But young-men who are
 strong, must think of fightings and bat-
 tles, and *overcoming the wicked one*:
 and old men *who have known him that*
is from the beginning, must be grave,
 sober, examples unto others, and teach-
 ers of others, filled with the fulnesse of
 God, beyond the unstayed thoughts of
 the child, or distempered motions of
 young-men. What an unnatural thing
 it is, to see children ruling their fathers,
 old men hanging upon the Paps, and
 young

1 Joh. 2.

13.

young men in their full strength leaning upon the Crutch? 'The thoughts
'of a King, become not the state of a
'beggar: the poor man must think how
'to speak supplications: the rich man
'how to distribute: the minister to di-
'vide the Word aright, and to feed the
'flock of Christ: the tradesman not to
'defraud or circumvent his brother in
'any thing. When mens thoughts are
'suitable to their own standing in the
'Church, and their own Calling in the
'world, there is a harmony in their so-
'cieties, and they are mutually helpful.
'In Martial affairs, if the common Soul-
'dier run upon the Captains office: in
'household-government, if the servant
'will do the Masters businesse: in Cor-
'porations, if the Common man will act
'as Lord Mayor, their communions are
'but confusions: but where every one
'takes, and keepeth his own place, how
'pleasant is the whole action? Let
'every man consider his own standing
'and qualification in the Church of God,
'and let no man *think of himself above*
'*that which is fitting, but let him think*
'*soberly.*

M 4

4. Rule:

4. Rule: Take a view of all thy thoughts, as that Master did who took an account of his servants: so do thou call thy thoughts together, and take notice of what kind they are, of what worth they are, of what usefulness they are, to the service of the fear of God: Its probable thou mayest finde some evil servants among them that appear to be good; some unprofitable ones among them that seem to be useful; some lesse serviceable among them that seem to be most; and some more serviceable among them that seem to be lesse: It wil be thy wisdom to know the state of thy thoughts; and as the mouth tastes meat, and the eare tryes words, so let the heart try her own thoughts; bring them to the trial of Gods Word, as gold to the Touchstone: and accordingly as they endure this touch, so account of them for current or base silver: For as in a great house, there be vessels of gold, and vessels of silver, and vessels of wood, and of stone: so are the thoughts in a mans heart, some for honour, and some for disho-

dishonour, some for nobler, and some for meaner employments, and some not useful at all.

5. Having thus viewed thy own thoughts, what thoughts are found to be of an evil kind, lay them aside, how pretious so ever they were in thine eyes. Our servants though of a good appearance, yet if they want worth and be unserviceable to us, must seek them new masters : so should our thoughts do. That thought which is found not to fear God, let it not tarry in thy sight : if Gold want weight, or be embased, it passeth not for current : if meat be never so wel cooked, yet if it be not sweet, it wil not down with us. And shal we be wise for our bodies, for our estates, for our houses? Let us be much more wise for our souls : and if thou have once cast out an evil thought pernicious and wicked, let it not be entertained again, no not though it might do thee some appearing service. Every man is not serviceable that looks like a man, and can hold a trencher : ' Its
' possible a wicked thought accomplish-
' ed

‘ed may stand thee instead for the
 ‘world, such thoughts are not service-
 able to the fear of God, nor thy sal-
 vation.

6. Having cast off those which are
 evil: keep such thoughts as are service-
 able, and make much of them. ‘I have
 ‘spoken of this already as a rule for
 ‘getting good thoughts, I need speak
 ‘the lesse of it here: onely this: goods
 ‘are kept as they are gotten: he that
 ‘makes not much of little which he
 ‘hath, will hardly get any more: and
 ‘he that makes not much of that which
 ‘he hath, looseth it by carelesnesse.
 ‘There’s much good husbandry within
 ‘doors in saving that which we have,
 ‘as without doors, till we have got
 ‘it in: a good huswife at home, is
 ‘as needful, as a good husband a-
 ‘broad.

7. Those thoughts which are retain-
 ed, let them have their due place: some
 thoughts are about things purely reli-
 gious, other are about things indiffe-
 rent, and some about businesses of our
 lawful Callings: all may have their
 place,

place, and their seasons; but much wisdom is required in giving these thoughts what belongs to them: they are all useful, and none of them to be contemned if they keep their places.

Martha is needful in the house, as well as *Mary*: But *Mary* must have the first place, because her part chosen is the better: the younger children in the family must have portions provided; but first-borns must have a double portion: our Divine thoughts must have the preeminence; for the excellency of dignity belongs unto them: *Seek ye first the Kingdom of God, and the Righteousnesse thereof*: yet worldly thoughts are needful in their places.

I like not that Monkish pretense to thrust all worldly and recreatory thoughts out of the mind, as too base to come into their Cloisters: for thus they make themselves unprofitable to the societies of men, and dissenters from the rule of Christ, who would not that such as are devoted to his worship, should go out of the world, but be kept from the evil of the world.

John 17.

world. And I account it an error on the formal Protestants part also, to thrust out better thoughts, for the entertainment of worse: whereas it should be a Christians care rightly to subordinate the lower thoughts to the higher, the baser, to the better: I can think that worldly thoughts are needful servants, though they be bad masters. *Zibah* did his Master *Mephibosheth* good service, till he got above him: but then a servants allowance will not content him; he will be pleased with no lesse then the whole inheritance. Even so our inferiour thoughts may do religion good service, while they keep their subordination, but if they jumble out religious thoughts themselves; it's time for a righteous man to put them again into their own place.

The eighth Rule is: Let the Right-man wisely mixe his spiritual and other lawful thoughts together; it's a part 'of the cogitative faculty to intermixe 'the species of things received', and 'tis 'the office of a wise Christian to intermixe

' mixe his thoughts together, so as they
 ' may be helpful one to another, to for-
 ' ward the worship of God: a mans
 ' thoughts should be agreeable to his
 ' present state, and condition, which
 ' being the state of a traveller betwixt
 ' earth and heaven, he should be like
 ' the Pilot in his ship, *oculus ad cælum,*
 ' *manus ad clavem*, lifting up his eyes to
 ' heaven, and laying his hand upon the
 ' Card: when the husband-man can at
 ' the same time lay his hand on the
 ' Plough; & *ad frivam aliquid Davi-*
 ' *dicum*, sing *Dauids* Psalms with *Da-*
 ' *vids* heart, there is a sweet mixture
 ' of thoughts in him: God indeed hath
 allowed unto man one kinde of
 thoughts for his work, another for
 his devotion; yet when we are at
 our labour, we may easily perceive our
 minds are more nimble to think, then
 our hands to work; so that in all the
 businesse of our calling, there are cer-
 tain spaces for holy thoughts: 'so
 ' *Abrahams* servant was sent out to take
 ' a wife for his young Master, and
 ' stood watering the Camels at the
 ' Well

Gen. 24.
127.

Well, he found a space for that prayer: *Oh Lord God of my Master Abraham, I pray thee send me good speed this day, and shew kindnesse unto my Master Abraham.*

9. Rule; Let the Righteous mans thoughts have their seasons and successions: there is a time for mixtures, and yet the season of every thing must be regarded, all thoughts of mirth make us secure, all musing upon judgement is the high way to desperation. All our thoughts upon priviledges and enjoyments, may possibly lift us up, and all thoughts of sin and judgement may make us unprofitable to men, and uncomfortable to our selves: here mixture is convenient, yet seasons must be observed, and successions. There is a time for all things, and he that is able to discern the time and season of his thoughts, is a wise man: the mind is an active Agent, and hath almost infinite things to think of; yet being it self of a finite and limited possibility, must of necessity take seasonable opportunities, as the means to produce actions in an orderly

derly succession, where thoughts have not their allotments of suitable time, they will be disorderly, confused, interrupted, and impertinent.

Where this is not observed; two inconveniences do usually trouble the righteous man.

First, when he should mind the duties of holiness, the thoughts of his calling break in upon him.

Secondly, when he should tend the business of his calling his religious duties, are to do; which should have been done before, both these inconveniences are avoided; by setting our thoughts to their time, and keeping them to their orderly successions. But here I must commit the Reader to his own spiritual wisdom, which may direct for the time and season of his own thoughts, and which should be first, and which should be last, better than any other can do.

‘Yet herein I will give my advice; let
‘him imitate wise States-men, who
‘hear and dispatch businesses of great
‘concernment first, and then those
‘that

‘that are of lesser concernment; usually
‘spiritual thoughts are meet to be dis-
‘patched first, for they are of the highest
‘concernment, next the thoughts of
‘our calling; and lastly, thoughts of re-
‘creation: yet I confesse this advice is
‘not generall for all purposes, and for
‘all persons: general Rules have their
‘exceptions, and so hath this: heavenly
‘thoughts are without controversie our
‘best thoughts, yet worldly thoughts
‘and recreatory thoughts, have their
‘use; and in case of extreme necessity
‘of the body, must have the first
‘place, and be done first: if my neigh-
‘bours Oxe or his Ass be fallen into a
‘pit, I must lift him out, though
‘it be on the Sabbath day. If my
‘house be on fire, I must think to
‘quench it, rather then to go into
‘my Closet to prayer, or into the
‘Pulpit to preach, or into the Church
‘to hear. If my brother be ready
‘to starve for want of cloathing, to
‘famish for want of food, my almes
‘is more seasonable then my Coun-
‘sell; my cloth then my good word:
‘goe

of Thoughts.

‘goe and learn what that meanes. 145
‘I will have mercy, and not sacrifice.

10. Rule: In the government of all thy thoughts, be careful thou have no violent passion, of what kind soever, upon thy spirit: a passionate man cannot be a just governour of his own thoughts: passion of what kind soever, if violent, is the great enemy to a well-settled order of good thoughts. Who, that saw *David* in his unlawful love to *Bathsheba*, in his grief for *Abalom*, and in his rage against *Nabal*, would have called him a man after Gods own heart, or a man of composed thoughts? Passions disorder the whole man, as the sudden incursion of a wing of Horse, dis-ranks a Company of Foot-men, and puts them into such confusion, that every one is ready to fall foul upon his fellow. Do passions break in upon thy thoughts? what an altered man thou art? thy mind like an *Eden* before them, replenished with variety of good thoughts, but behind them, a barren Wildernesse, uneven, and rough, and
N over-

over-grown with unpleasant and unprofitable intentions, and resolutions, tending to evil. Oh the miserable estate of our souls when they are hurried along upon the wheels of passion, and how unperceived are a mans descents to wickednesse in those his fits? and after the storm of them is a little over; what a trouble it is to look back upon his miscarriages? what a labour to gather up his scattered good thoughts again? Wherefore if thou desire to settle the government of thy thoughts in peace and safety, look well to thy passions, that they be not too strong for thee.

‘I may not say all passions are utterly unlawful in a Christian, we are all men of passions: and even *Elijah* that great Prophet, *was a man subject to like*
1 Cor 13.17. *passions as we are*, said a great Apostle. Prophets and Apostles had their passions, and Holy and Just men, have them still; and I could tell you, that they are sometimes of great use, to carry on Religious desires; as zeal in Christ himself, moved him to whip buyers and sellers out of the Temple:
 ‘But

‘But I must not follow this Precept to
‘the full, lest I should insert ano-
‘ther discourse. I will therefore com-
mit this rule, and all else that hath been
written in this matter, to your Christian
care; in the use of them; and your
souls to the direction, and protection
of God, who lives for ever.

S

[illegible]

FOUR
SERMONS,

Viz.

The Right ordering of the
Conversation ;

Being two Sermons on *Pf.* 50.
vers. ult.

A Funeral Sermon on *Pf.* 39. 5.

A preparation to the Communion,
on *1 Cor.* II. 28.

By *John Angell.*

FOUR
SERMONS

THE RIGHT ORDER OF THE
SACRAMENTS

IN THE CHURCH OF ENGLAND
AS THEY ARE NOW USED

THE SECOND EDITION
WITH ADDITIONS TO THE COMMENTARY
ON THE SACRAMENTS

By J. A. A. A.



TO THE
RIGHT HONOURABLE,

The Lady,

Elizabeth Darcy,

BARONESSE,

At her house at *Aston* in *York-shire*,
these humbly presented.

Dear Madame,

I Present you the Notes tran-
scribed with mine own hand
of the two Sermons preached be-
fore

The Epistle

fore you, and your Honourable Husband at *Fulbeck*, wherein I hope I have at once, both fulfilled mine owne promise, and satisfied your Ladships desire; they came unto me later then I purposed, but they are drawn out more fully and largely: according to the Original draught, as you heard them delivered. I doubt not of your favourable acceptance of them, such as they are. Your Honour will find, that amidst the whimsies of these times, this will prove a sure Card, to steer your course by unto the heavenly *Jerusalem*. There was more force and vigour I confesse, in the lively voyce, when you heard them; but you will find
more

Dedicatory.

more opportunity to make use of them in a serious review, while you have them by you upon all occasions. As your hearts were warmed in the hearing of them at first, so I wish, that the living and quickening of the blessed spirit of God, may be on you, in the reading, and perusing of the same. My desire is, that the severall particulars of this short abstract out of Scripture, were written in your Noble heart, in golden characters; with the point of a Diamond. I humbly beseech your Ladiship, that your conversation may be a legible Expreſſe hereof before the world, to the comfort of your owne conscience, praying for the happiness

The Epistle Dedicatory.

pineffe both Temporall and Eternall, of you and yours. I remaine,

From Grantham.

Sept. 9. 1654.

*Your Honours much
engaged and humbly
devoted in all
Christian service,*

JOHN ANGEL.

THE



THE
Right Ordering
Of the
CONVERSATION.

PSAL. 50. ult.

And to him that ordereth his conversation aright, will I shew the salvation of God.

The Text
at Fulbeck

THe subject of my Text is a matter of the greatest importance that can be, whether you respect the duty on mans part, or the promise on Gods part, depending thereupon.

The nature of the
subject.

Mans conversation, or Gods salvation,
Division of the Text.

tion, the ordering of the one, and the shewing of the other, the difficulty of the former, and the excellency of the latter: or else in the third place, if you look to the connexion and knitting of the one to the other, for the duty or qualification required: It is generall, full, comprehensive, and includes all particular duties elsewhere required; for he that ordereth his conversation aright, must direct all the passages and steps thereof holily, in the several kinds thereof: And for the promise annexed, it is also as large, and full, and compriseth all the particular promises in the word, both concerning this life, and that which is to come; safety, succour, supply, protection, deliverance, yea glorification, and what not, are contained under the salvation promised in my text.

The con-
text.

Before we proceed let us view a little the context, or coherence, wherein take notice of these two particulars.

First, how carefull God is even where he denounceth the extream judgements against sinners, yet even there to add the sweetest promises to the consolation

tion of his people: for verse 21. he tells the wicked he will reprove them, and set their sins before them in order (as it were in battail array) and verse 22. speaks of tearing of them in pieces, so that there be none to deliver them: yet here verse 23. annexeth the promise of salvation to his people, lest they should be discouraged; and declareth, that his severity to the one, should not hinder his bounty and mercy to the other.

Secondly, observe here verse 23. the sweet harmony betwixt praising of God, and ordering our conversation aright, betwixt a thankfull heart, and a well guided life, they are both couched together in one verse: as two loving companions unseparably knit together with a conjunction copulative: and the one glorifieth God, and by consequence shall be glorified of God, and the other shall see the salvation of God, and by consequence did first honour and glorifie God: the sum of the whole is, That vocal praise is never right, unless vital thankfulness follows, and so to him that ordereth his conversation aright,

aright, will I shew the salvation of God.

Which words are an entire, full and substantial doctrine in themselves, take them asunder, and these particular propositions, or doctrinal truths, are contained.

1. 1. That it is our duty, to order our conversation aright.
2. 2. It is Gods bounty, to shew us his salvation.
3. 3. The accomplishment of the latter dependeth on our performance of the former.
4. 4. The consideration of the infallible truth of Gods shewing us his salvation, ought to be an encouragement to us, to make us careful in the ordering our conversation aright.

But all these particulars will fall under the handling of the full textual doctrine, which is this.

Doct.

To every one that orders his conversation aright, God will shew his salvation; If we be agents in the former, God will surely make us patients in the latter. For the opening of which doctrine, I will stand a little upon the explanation

tion of the words in the Text.

First, what we are to understand by ^{What is meant by conversation.} conversation, that is the way or course of his life, both in his thoughts, words, and actions, wherein he converseth with God, man, or his own self. It is a word of a large extent, it reacheth to mans whole life, and all the several passages and businesses thereof, some men can demean themselves pretty well in some business, and in some company, and on some occasions; but if you look to the general frame and course of their lives, it is naught: but the promise in my text, is made to a man whose conversation is right. That is the whole and all the parcels thereof, the tenour of his life is right, (for the main) both in his general and particular calling in his works of mercy to the needy. Secondly, of justice towards all. Thirdly of piety towards God. Fourthly of sobriety towards himself. Again, it is the orderly composing of our selves in all estates of adversity or prosperity, *where we be abased or abound, Phil. 4.12.* and in all his relations or references that carries himself well; whether he be

The right ordering

be a Magistrate or Minister, Master or Servant, Child or Parents.

Lastly in all occurrences of divine providence, here lieth the businesse of the conversation in all these by which you may perceiue, that it is no easie matter to compasse.

What it is
to order. Secondly what is to order the conversation. First to order is a word of wisdom. It is a point of wisdom, and requireth a great deal of skil and art, methodically to dispose of our waies. God said before verse 27. *That he would set the sins of the wicked before them,* as it were marching in array; and he requireth of good men to order their conversation aright.

It is a word of diligence as well as wisdom, and speaks a great deal of pains and diligence in the disposing of the variety of our businesse, yea and watchfulness too, in bringing out every thing beautiful in its season: to order a family, to order a state, to rule a kingdom is a mighty matter: even so it is for a man to rule his own mind; which who so doth, is better and stronger then he that overcometh a City,
Prov.

Prov. 16. 32. art may do the one, but ^{Prov. 16.} onely grace can effect the latter, he that ^{32.} overcometh a City, vanquisheth but men, but he that ruleth his own mind, his passions, &c. the little Commonwealth of himself, overcometh devils principalities, and powers.

Thirdly, ordering is a word of perseverance, and implieth bringing about of things to an issue, and a continuation unto the end; for what is order, but a ^{Ordo est dispositio a primo ad ultimum per media.} disposition of things from the first to the last by means conducing thereunto.

Fourthly, in the next place we are to consider what it is to order aright or straightly: now a thing may be said to be right.

First, that hath rectitude from himself, and is the cause of rightnesse in ^{1.} all other things, and so God is onely ^{Whats meant by aright.} right.

Secondly that may be said to be right ^{2.} that hath its rectitude from another, yet there is in it an infallible rule to square other things by it, and in this sense the Law of God is said to be right, Psal.

19.

O

Thirdly

Thirdly, things or persons may be said to be right, which are neither the cause of rectitude in others, nor yet properly a rule to square other things by, yet are they rightly fitted to the true rule, and of this are three kinds.

1. First such a rightnesse as answereth exactly to the rule, both for kinds and degrees. And, so onely Christs conversation was ordered aright, he onely fully accomplishing perfect righteousness.

2. Secondly, a thing may be said to be right, which though it be not wholly directed for matter, manner, or measure, yet is it squared thereunto in some sutablenesse and proportion evangelical: and though there be some aberrations and swervings in it, yet in comparison of the way of the wicked, and in respect of the purpose of the heart, the bent of the will, the sincerity of the soul, and the endeavour of the life: And withal in regard of Gods gracious acceptance it may be called an ordering of the conversation aright. Which I speak to prevent

prevent discouragement in weak Christians, so that we may well expound the meaning of my text, by that 119. Psal. 119.
133.
Psal. 133. *order my steps in thy word.* And to order in thy word, is as much as rightly to dispose it, the word of God being the rule of right, it must have warrant from the word; and be conformed to it from the word; and to conclude, thus then is a matter ordered aright, when it holdeth proportion to the rule, and is carried suitably.

Secondly, when it proceedeth from a right principle, 1 *Tim.* 1. 5. even a pure heart, a good cause, and faith unfeigned. 3.

Thirdly, when it is carried on upon a right ground and motive: as, suppose the love of God, conscience of duty, &c. and discharged in a right manner, in sincerity, in humility, in the presence of God, to be approved of him.

And lastly, when it is directed to a good end, which is the glory of God. 1 Cor. 10.
13.
Opposite hereunto are the indirect crooked turnings and windings of all gracelesse persons, who pervert their

Whats
meant by
salvation.

waies. See Proverbs 10. 9.

Now for the promise annexed on Gods part, it is as full and large, all blessings are couched under salvation : Salvation is as much as protection, safety, deliverance in this life, and that which is to come : the salvation of God is a singular salvation : for the addition of (God) in my Text, notes the excellency of it, as the mountains of God are excellent mountains : and the salvation spoken of, is either ordinary or extraordinary; and both, that which is begun in this world, as also that final receiving the end of our faith, even the salvation of our souls.

First, that he will give us a glimpse and sight of it in this world, by manifesting of it to our souls, and assuring us of it, say unto my soul, *I am thy salvation*; saith the Psalmist. Psal. 35. 3. *he shall see himself saved.*

Secondly, the injoying and possessing of it, Psal. 85. 7. Having thus taken the words asunder, and explained them, I will now joyn them together, and prove the truth of the entire proposition.

Nothing

Nothing is more clear in Scripture ^{Proof of} then this, that God hath linked toge- ^{the point.} ther sanctification and salvation in an unseparable and Adamantine chain, never to be broken: all the Bible throughout witnesseth that holiness ever ends in happiness: What is it to order our conversation aright, but to lead a godly life? And hath not godliness the promise of this life, and that which is to come, 1 Tim. 4. 8. yes, and the performances too: the accomplishment of the said promises, *those that have their fruit in holiness, shall have their end everlasting life*, and they that go to heaven, are said to receive an inheritance among those that are sanctified: many and precious promises are scattered throughout the world, some to persons that fear God, some to those that love God, &c. but all belong to those that order their conversation aright, see Psal. 91. 10. 11. This also may be proved negatively on the other side, that none shall see the salvation of God, but they that order their conversation aright; *without holiness, saith the*

Rom. 6. 22

Apostle, *no man shall see the Lord*, Heb. 12. 14. And doth not our salvation consist in the vision of God: mark well these three particulars. First for holinesse. Secondly, *without holinesse no man shall see the Lord*. Thirdly, with holinesse, none but he shall see the God of his salvation: this is also proved reciprocally on both sides, both affirmatively and negatively, Rom. 8. 13. *If ye live after the flesh, ye shall die, but if ye through the spirit mortifie the deeds of the body, ye shall live.*

Whats
meant by
shew us
his sal-
vation.

Next for the shewing us his salvation, or making us know our interest in it, that is also true sooner or later, more or lesse, he that orders his conversation aright shall see it. Yea it holds proportionably, the more exactly the conversation is squared, the more clear assurance is given to such a person. See for this how confidently *David* affirms of himself, Psal. 27. 1, 2, 3, &c. and *Paul*, 2 Tim. 4. 17. *I have fought a good fight, I have finished my course, from henceforth is laid up for me a Crown of righteousness.* It is the promise of our Saviour

viour Christ, *Jahn 14. 21. He that hath my Commandments, and keepeth them, (there is the right ordering of the conversation) I will love, and manifest my self unto him.*

The grounds of this truth: the first The Reason of the Point. lieth in Gods free-grace, and dependeth on the faithfulness of his promise; for there is no proportion betwixt our conversation for a short time, and Gods salvation for ever, to be joyned: betwixt our imperfect sanctification, and Gods perfect salvation: but God hath engaged himself by promise to us. It is a Reward of favour, not of debt, as the Apostle distinguisheth, *Rom. 4. 4.* It is not from the merit of our workes, but from the meer mercy of God:

But this glorious promise is annexed to a person qualified with holiness: Reas. 2. because a holy conversation is a fruit and sign of faith, and evidence of a person that is in Christ, for whose sake we are saved: and in whom *all the promises are yea and Amen, 2 Cor. ch. 1. ver. 20.* to the glory of God, by us.

Lastly, because God hath ordered Reas. 3. matters so: that grace should be the seed

The right ordering

seed of glory, as they are of the same kind, and near of kin, *Gal. 6. 8. He that soweth to the spirit, shall reape of the spirit life everlasting:* and all this is, that so God might Crown his own gifts in us: not our merits: and that he might honour himself, as wel as pleasure us.

1 Use of
Exhorta-
tion,

To improve this Point to our best advantage: first we may use it by way of encouragement, to excite and stir up all sorts of persons to be willing to set upon this Duty, and to make conscience of the ordering of their conversations aright. Oh be exhorted (beloved) to resolve to set upon it forthwith, and henceforward to make it your businesse *to walk worthy of the Lord, in all well-pleasing, being fruitful in every good work,* 1 Col. 9. and ever hereafter, to order your thoughts, words, and actions, according to the Rule of Gods sacred Word.

The pressing Considerations to set home the Exhortation on our souls, may be these that follow.

1 Consideratio prima.]

First because it is a thing so highly pleasing to God, that he hath (in my Text)

Text) annexed so great a recompense of reward to the performers of it : *that they shall see the salvation of God.* If salvation be dear unto us, let us then go on kindly, and strongly under the expectation of it, against all difficulties whatsoever that lie in the way to hinder us. Oh salvation is a sweet thing, and for ever : our pains about our conversation will be but for a short time. It were our duty to order our conversation aright, though no salvation followed it : How much more then, when we know *our labour shall not be in vain in the Lord,* 1 Cor. 15. ult.

The second encouragement I wil use, *Consideratio secunda* shall be this ; because this wil denominate us blessed persons, even while we live ; and who is there that would not be blessed ? *Psal. 119. 1. Blessed are they that are undefiled in the way, and walk in the way of the Lord, &c.* Without this, all our profession of Christianity wil prove but vanity : our faith wil be but a meer phansie ; and all our devotions, but as so many glorious fums, onely in the way of holinesse lyeth the beauty and comelinesse of all our perfections ;

fections; This is the Diamond in the Ring, that graceth all our other parts & accomplishments: no true peace, safety, comfort, or security, is elsewhere to be found, either in our life or death: 2 Cor. 1. 12. *All the wayes of wisdom, are wayes of pleasure, and all her paths prosperity,* Prov. 3. 17. and the fear of the Lord, is the onely wisdom: experiment it who pleaseth. In other wayes he shal find a great deal of cragginesse, and bitternesse in the end of all.

*Considera-
tio sexta.*

Thirdly consider Gods wayes to us: *all his wayes are mercy and truth, to those that fear him,* Psal. 25. 10. It is not said, some of his wayes are mercy; and some of his wayes are truth: but *all his wayes are both mercy and truth:* mercy in promising, and truth in performing. And why then should you think it much that all our wayes and dealings should relish of holinesse and obedience towards God? all his wayes are to pleasure us: and in equity, all our wayes should be to please him. Or consider Jesus Christ himself, *Phil. 2. 7, 8.* he came down from heaven to accomplish the work of our Redemption: and

and shal not we come out of the world for his sake, and have our conversations in heaven? Christ emptied himself for us, *and took upon him the forme of a servant, and humbled himself, and became obedient unto death, even the death of the Crosse;* and all for our sakes. It is written of him, *that he pleased not himself,* Rom. 15. 3. And shal we so ill requite our Lord and Saviour, as to order our courses to please others, or humour our selves, to follow the guise of the times, and so content our own lusts? and not rather to please him in every thing we doe? I pray you lay this meditation close to your hearts.

This in the fourth place, is the one thing necessary in all our life: *Luke* Fourth
Motive.
10. 42. *this is that good part, which whosoever chooseth, it shall never be taken from him:* All other things are superfluous, in comparison of this: *He that keepeth his way, keepeth his soul;* saith Salomon, Prov. 16. 7. The very life and soul lieth at stake in this businesse. Suppose thou canst rightly weild an estate,

estate, or drive thy trade wel, so as to be master of it : Suppose thou canst mannage thy actions fairly before men : Suppose thou wert able to marshal an Army, or to rule a City, a Nation, or Kingdom : Suppose thou canst govern a family, and order thy servants under thee ; Heathens have done all these, and a man may go to hell that doth them : But to manage thine own heart and life aright, is a far more excellent thing, and it wil certainly bring thee to Heaven ; it being such a thing as accompanieth salvation. This is to live the very life of God himself ; to walke in the way that is called holy : hereby the life of Christ appeareth unto us. I conclude this, with that of the Apostle James, 3. 13. *Whq is a wise man, and endued with knowledge amongst you ? let him shew out of a good conversation his workes with meekenesse of wisdom.* Mark ; first the frame of his conversation must be good : secondly his works must flow out of the same, and be made apparent : thirdly the manner of the carriage of his works : It must be in mecke-

meekenesse of wisdom. What should I need to presse you any further, either that so doing you shall beautifie your Profession, and adorn Religion? or that hereby you shal stop the mouths of enemies, and put them to a stand, that they shal not be able with any face, to speak evil of you, or of godlinesse; but all their pretenses shal be taken away: or that hereby you shal much honour the work of God in your own hearts; that that grace we speak so much of, is not an empty sound, or meer notion, but there is a reality in it, a life and power which wil make us do something more than the common spheare of mankind is able to effect. You are in Covenant with God, and being so, are a Law to your selves: Oh I beseech you, let your actions be suitable to your principles: you see the beauty of holinesse: *You are a holy nation, a royal priesthood, a precious people*, therefore shew forth the vertues of him, *that hath called you out of darknesse, into his marvellous light.* 1 Pet. 2. 9. *Let your conversation be*
such

The right ordering

such, Phil. 1. 27. as becometh the Gospel: such as may bring holinesse into credit, and fashion: and herein labour to exercise your selves to keep a clear conscience void of offence, both towards God, and towards men, Acts 24. 16.

The



The Second SERMON.

PSAL. 50. ult.

And to him that ordereth his conversation aright, will I shew the salvation of God.

THe first Use was exhortatory, and Second Use. did serve to work mens hearts to a love, and willingnesse to the duty: The second is Directory, and serves to make persons able and skilful in the right ordering of their conversation. For this lieth upon us Ministers,

The right ordering

Ministers, not onely to convince you of the necessity of your duties, and to presse upon you the discharge thereof : but also to shew you how, and by what means you may be able to put them in practise : and not to leave you to shift for your selves, after we have acquainted you with the commands of God : but to labour to guide your feet in the way of peace. Now these Directions that I shal give you, are either more general, and introductive to the businesse, or else more special.

First Direction.

And first of all, It is to be supposed and premised, that a man must first be a true Convert himself, before it be possible for him to order his conversation aright ; the inward frame of his soul must first be rightly set within him ; which is the principle from whence issues the course of his thoughts, words, and actions : He must first have a right spirit renewed in him, before he can have a right conversation : *Psal. 51. 10.* this made *David* pray, *Renew O Lord in me a right spirit* : the instrument must first be stringed and set in tune, before the musick it yieldeth will be sweet.

sweet: a wicked man, and one that is unregenerate, can never order his life aright, *a good man, out of the good treasure of his heart, bringeth forth good things, and an evill man, out of the evill treasure, bringeth forth evill things.* Math. 12. 33, 34.

First he must be a good man; the tree must be good, and then the fruit will be good.

Secondly, he must have a good treasury, and his heart must be the storehouse of holy graces; the mind must be renewed with saving knowledge, which must guide him: his heart must be seasoned with sanctified affections, and so enabled to follow the minds directions, and therefore the groundwork of all, must first be laid right; and we must labor for the grace of regeneration, that so we our selves may be Gods workmanship, *created again in Christ Jesus to good works, which he hath prepared for us to walk in.* Ephes. 2. chap. 10.

This being premised, the next preparation to the work, even in Converts themselves; is in the right way to go to work, and that is, being sensible of their

The second directions

P

OWN

own inability to compasse so great a matter : It being more difficult to govern the little world, (a mans self) then to rule a City : he must therefore begin the work at self-denial, *Jer. 10. ch. 23. O Lord, I know that the way of man is not in himself,* It is not in man that walketh to direct his own steps, in whom then doth it lye? In God : therefore with *David,* we must seek to him. *Psalme 119. 133. do thou order my steps in thy words,* this direction is fully given us both negatively and affirmatively, *Prov. 3. 5, 6. negatively, Be not wise in thine own eyes; lean not to thine own wisdom : affirmatively, but acknowledge God in all thy wayes;* and then thirdly, we have his promise, *that he will direct our steps: this shall be health to thy Navel, and marrow to thy bones :* the summe is, that we must not enterprise this businesse out of a conceit of any self-wisdom, or of our own sufficiency, to effect it; but being sensible of our own folly and impotencie; we must acknowledge God in all : and commend our selves and actions to his direction in the beginning, to his inability in the prosecution, and to his benediction

nediction in the successe in faith and confidence relying upon him for all, in humble prayer, begging all from him; according to that of the wise man; *Proverbs 16. 3. Rowle thy ways on the Lord, and thy thoughts shall be establisht, or ordered*; this is a silly direction, as it seems to flesh and blood; the wisest Moralists amongst the Heathen, would but laugh at it: humility is not within the lists of their moral vertues. *Seneca*, one of the wisest of them, hath such strange expressions as these, in one of his Epistles. *Beata vita causa & fundamentum, &c.* The cause and foundation of a blessed life, is in our selves; to trust in our selves, to be confident in our selves. *Turpe* (saith he) *est Deos fatigare*. It is a shameful thing to weary the Gods with our prayers; for that which lyeth in our own power. He goeth on; *Quid votis opus est? fac te felicem*: what need supplications, when thou canst make thy self happy? I blush to speak this, but this was the wisdom of these Moralists; but we must learn a better lesson from the word of God, even to become:

The right ordering

fooles to our selves, that we may be wise in God: and I am sure David maketh it his businesse, to sollicite God in prayers, all over that 119. Psalm. Both for his direction, and enabling; *Open mine eyes (saith he) that I may find or see the wondrous things of thy Law.* And again, *Make me to understand the way of thy precepts, direct me the way that I shall go, and I will keep thy word even to the end.* And again, *Order my steps in thy word, &c.* 119. Psalm. Yea, and whofoever doth not this, stumbleth at the very Threshold; and never let him look for good successe. It is just with God, to leave honest hearts to themselves, as he left Peter: to shew them their own weaknesse, when once they relye on their own strength, and abilities; and Solomon is bold to say, *he that trusteth his own heart, is a fool: we must know, that all our sufficiency is of God.* 2 Cor. 5. 5. the beginning, progresse, and end of all, dependeth upon him; who worketh the will and the deed in us; of his own good pleasure: Phil. 2. 13. and he will have the glory of all to himself: 1 Cor. 1. 30, 31. *that whosoever gloryeth,*

eth, should glory in the Lord. It shall therefore be our wisdom in the way of Gods Commandements, & our own spiritual duties to draw vertue and power from him, by pleading his Covenant, and resting on his Promise: who hath engaged himself, *to put his Spirit in us, and to give us a new heart, and to cause us to walk in his wayes, and to keep his statutes:* as is clear, *Ezekiel 36.27.* and by this that hath been spoken, you may by the way see the necessity of a morning sacrifice, of prayer to be offered to God; for the better direction of us in the ordering of our conversation, all the whole day afterwards, and that thereby we may fetch in the help of heaven to enable us, through our several duties.

3^{dly}, after our commending our ways and conversations unto God, and interesting him with them; our prime care must be to begin at the right end (as I may so speak) and the direction of the word therein, *Is first to eschew evil, then to do good; first to cease to do evil, then learn to do well,* *Esay 1. ch. 16, 17.* This is the order of the Scripture; first

3.

P 3

to

The right ordering

to deny ungodlinesse and worldly lusts, then to live *righteously, soberly, and godly in this present world*; Titus 2. 11, 12. otherwise no ordering aright of our wayes; but either our confusion, or a jumbling of things together promiscuously. the race of a Christian in this life, *Is a passage from sin and corruption, to grace and holinesse: from mortification, to vivification.* We must not make the first last, nor the last first. *Adam* in his innocency had but one task, to wit, *to live holily*; but we have two. *First to awake from sin, and then to live righteously*: yea one thing more I will adde, *we must not only cease from evill, and then learn to do well, but we must begin to abhorre that which is evill, and cleave to that which is good.* Rom. 12. 9. We must not only leave sinne in outward action, but abhorre it in the inward affection; not onely do that which is good, but cleave to it, and affect it: otherwise we shall never be constant and cheerful in the doing of good: and also we shall quickly return with the *dogge to his vomit*, in the falling upon that which is evill: thus a
man

man walking in his calling, must first loath the sins incident to his calling, and then love to put in exercise the practical duties of the same, otherwise his faults will marre his duties, but his duties will not mend his faults; when men make conscience to avoyd sin, that will facilitate, and more easily introducethe service of God: and here also it must be your wisdom to pitch your resolutions not to give way to harbour any sin, be it never so small; for whosoever breaketh one, keepeth none of the commandements. *Jam. 2. 10.* some think, that though they allow themselves in one thing that is evill, yet they may order their conversation aright in other matters; but what saith *Salomon, Eccles. 10. 1.* dead flyes cause the oyntment of the Apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour: so then as we must make conscience to refrain our feet with *David, from every evill way: Psal. 119. 101.* that so we may keep Gods word; so especially from our darling, bosome, and predominant corruptions,

such as our natural inclination or custom, our profit or pleasure, have made as dear to us as our right eye, or right hand, *Matth. 5. 29.*

2. Secondly from secret sins, the very shame of men may keep us from open sins : but it must be the fear of God that keeps and preserves from secret ones, to which none are privie, but our own soules.

3. Thirdly, we must shun not only foul and scandalous sins, but even lesser ones; as petty oaths, foolish jesting, merry talking, as the world stiles it, wherein sometimes there is a great deal of evil, mispence of precious time, &c.

4. Fourthly, we must by all means, take heed of the sins of the times wherein we live, and the sins of our particular callings, or else we shall be ensnared before we be aware. And as without reservation, we must leave all sin, so without exception, we must make conscience of every duty; wittingly, and willingly, not living in the neglect of any one of them; then shall we not be confounded, when we have respect unto all Gods commandements. *Psal. 119. 6.* some men

men make conscience to be just in their words and deeds, but little care of the duties of piety to God, or mercy to wards the poor, but the fruit of the spirit is, in all goodnesse and righteousness; so saith the blessed Apostle, *2 Pet. 1. ch. 5, 6. & 9.* Yea further, we must make conscience of the most uncouth and hardest duties, such as by nature we are most averse from, as *loving our enemies, blessing of those that curse us, praying for those persecute us. Matth. 5. 44.* so likewise of secret duties. *Matth. 6.* as of private prayer, liberality to the poor, which give the soundest testimonies to our own soules, of our sincerity towards God, *Luke 14. 13.* now that we may do all this,

Fourthly, a great measure of knowledge and skill, is required in the Scriptures, that we may be able to put a difference betwixt good and evil; we must therefore prove, *what that perfect good, and acceptable will of God is, Rom. 12. 2.* and be much versed in Scripture, where the rules and directions for ordering our conversations aright, are delivered; we must have a care that the word of God
dwell

4.

dwell plenteously and richly in us. Col. 3. 16. else we shall never be able to order our steps in the word, which is only the directing of them aright. I remember the similitude of *Peter Martyr*, in a Sermon of his, which was the means of the conversion of that noble *Italian Galeacius, Caracciolus*, Suppose saith *Peter Martyr*, a man were upon the top of an hill, and casting his eyes down to the valley, should there behold a company of persons, frisking, and skipping, would he not think they were mad, and out of their wits; but afterwards descending, and coming nearer and nearer unto them, and hearing the musick, and marking how they danced according thereunto, and kept their measures and proportions, he is much taken therewith; and esteemeth that admirable, which before he counted folly: even so doth the conversation of Gods people, looked upon at a distance, and and by it self considered, seem to many madness and folly; and they think it strange, that you run not with them into the same excesse of riot: and therefore, *they speak evill of you.*
 1 Pet.

1 Pet. 4. 4. but viewing their conversations more closely and exactly, and comparing the several steps thereof, how suitably it is carried to the word of God, and how men dance according to the harmony of that musick; then they begin to be much taken with that which before they disliked, and do verily think that this is the most glorious life and conversation in the world. It pleased God so to affect the heart of that Noble Marquess, forementioned, herewith, that he resolved to study the Scriptures, and to order his conversation thereunto, and so was converted from Popery, to the true Religion, and left his own Countrey, and came to Geneva, (in Calvins daies) where he lived holily, and ended his daies happily. So much for the general directions, I come now to the special ones, and will give you some of the principal of them, as they are to be found in the word of God.

As first the rules for our carriage in ^{Direction,} relation to men. First that golden one ^{in relation} delivered by our Saviour himself, *Mat.* ^{to men.}

7. 12. *Whatsoever ye would that other*
men

men do to you, the same do ye to them. Mark, it is not said, What others do to you, the same do ye to them, for that is not always right, but some times crooked; but it is said, *Whatsoever ye would that others should do to you, set your selves as it were in their rooms, and do ye the same to them;* that is not what you would, or are content in your passions that others should do to you; but whatever in right reason upon due deliberation and sound judgement, when you are most your selves, you would that others should do to you, do ye the same to them.

Secondly, remember the Apostolical rule, *serve one another in love, for it is written, Thou shalt love thy neighbour as thy self, Gal. 5. 13, 14. We must seek not every one his own, but one anothers wellfare. 1 Cor. 10. 24.* A golden rule to be observed in contracts and negotiations to keep us from over reaching any man, 1 Thes. 4. 6. and not meerly to do things out of respects to our selves, but to joyn the wellfare of our neighbour to our own benefit, and what we do to them, to do it out of love.

Thirdly,

Thirdly, let nothing be done out of contention, or vain glory, but in lowliness of mind, let each esteem others better then themselves, Phil. 2. 3. and let the same mind be in you, that was in Christ Jesus, verse 9. he never did any thing in all his life out of contention or vainglory; and indeed, be the matter of our actions never so fair or good, yet either of these two, contention or vain glory will fly-blow them, and corrupt the action.

Again, in all our businesses in relation unto God, we have these rules.

Speciall
rules for
our ser-
vices in re-
ference to
God.

First for the end, that the glory of God be made the white at which we aim in all our natural, civil, or religious actions; according to that of the Apostle, 1 Cor. 10. 31. *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God*; this must be the Butt that we all must shoot at.

Secondly for Christ, *Whatsoever ye do in word or deed, do all in the name of Christ Jesus, giving thanks to the father by him, Col. 3. 17.* that is, what others do as men, do ye as Christians, you must do all in Christ his name; that is, upon his

The right ordering

his authority and his warrant, in the strength of Christ, in confidence upon him, for acceptation of the service, and praying, and invoking the father in his name, and giving thanks to God by him.

Thirdly, whatsoever we do to men, or towards our selves, to do it to the Lord; and for the Lords sake, looking beyond men, and further then our selves: so in our almes-deeds, to give to Christ, in giving to such a man, or woman; *Verily, in as much as ye did it to the least of these, ye did it to me, Mat. 25. 40.* So likewise the Apostle prescribes to servants this duty, *Col. 3. 23. Servants be obedient to your Masters, and whatsoever ye do, do it heartily to the Lord, and not to men, knowing that of the Lord ye shall receive the reward of inheritance:* and this rule is not to be appropriated unto servants, but it reacheth to all masters also, yea to all ranks of persons, for all the duties of the second table are to be performed to others, must flow from our obedience unto God, commanded in the first Table, so Christ told *Peter* that his ministerial

nisterial discharge in feeding of his sheep, John 21. 15, 16, 17. ought to spring from the love he bare to Christ himself.

Next for our selves take these directions out of Scripture; do nothing with a regret of heart, or reluctancy of conscience, but labour first to have a warranty out of the word for your conscience to rest upon, a warranty, I say, at the least of God his allowance of it, if not of his command; *For what ever is not of faith is sin, Rom. 14. 23.* that is, if it be done out of perswasion of heart, that it is lawful for the warrant of the action; we must do nothing with the check or renitency of our consciences, against the dictates of the same: blessed is he that condemneth not himself (in his conscience) in that which he performeth, to wit in his actions, verse 22.

Rules in relation to our selves.

Secondly the end of the commandments is love, out of a pure heart, a good conscience and faith unfained. 1 Tim. 1. 5. where we are to observe, that for the matter of our obedience, it must be love, love to God; and love to
our

our neighbour; and for the fountain and spring of love in our actions, it must issue from a pure heart, a good conscience and faith unfaigned, otherwise the streams will never be clear.

Thirdly, the prescript of the word is, *Thou shalt not do that which seemeth good in thine own eyes, but what the Lord thy God commandeth thee, Deut. 12. 8. 32.* If any thing at the first blush presenteth it self unto thee with a shew of good, presently begin to suspect it, as fearing there is some evil couched under it, and see what God saith of it in his holy word, *from which thou maist not turn, to the right hand or to the left.*

Fourthly, for the manner of our performing the word (aright) in my text, all must be done in humility, and sincerity, and carried on suitably to the duty which we have in hand: it must be done understandingly, feelingly, fervently, if we pray, *if any man preach, he must speak as the Oracles of God, 1 Pet. 4. 11,* approving themselves to God and the consciences of the hearers, so you shall

I shall find several directions for several discharges, Rom. 12. 8. *He that giveth, let him do it with simplicity, he that ruleth with diligence, he that sheweth mercy with chearfulness, &c.* so every one in their relations must mainly look to the Cardinal vertue which turneth about all the rest: as, *let the wife see to it, that she reverenceth her husband, Ephes. 5. ult.* according as she looketh to that, all her other duties do either ebb or flow, in her, *so the husband must be careful of the main of all, that he loveth his wife, as Christ loved his Church. Ephes. 5. 25.* In one word, order your steps so, as where God hath laid the fullest and the strickest charge, there be sure to shew your greatest care: as in the substantials of religion, before the circumstantials or ceremonies; mercy before sacrifice, and the great commandment of loving the Lord with all our hearts before the rest, Matth. 22. 35, 37, 38. To end this, let all our outward discharges spring from an heart rightly disposed, else it will prove formality or dissimulation; nothing is any further accepted, then as it com-

Q

eth

eth from the heart; whatsoever we do in our particular calling, let it spring from our general calling of Christianity, and let us exercise our general calling in our particular, *Let worldly things be used by us with heavenly minds, and as stars to mount up towards heaven,* 1 Cor. 7. 31. not as the main, but as things upon the By, still use them with spiritual references to better matters, and then you shall have your conversations in heaven, Phil. 3. 21. Take one rule for the regiment of your thoughts, and keeping of them within their bounds. Phil. 4. 8. *Whatsoever things are truth, whatsoever things are honest; that is, fair, grave, and venerable: whatsoever things are just, whatsoever things are pure, whatsoever are of good report; if there be any vertue, or if there be any praise, think on these things;* where you have eight boundaries to confine the subject matter of your thoughts unto you: take another direction for your words and actions out of the Apostle James 2. 12. *So speak ye, and so do ye, as they that shall be judged by the law of liberty.* The closing direction

direction, the last direction which shall close all, is this, That we are to call our selves to an ordinary account of our ways, and the leading of our conversations, a duty pressed upon us in the Word of God, Lament. 3. 40. *Let us search our waies, and turn again unto the Lord our God, Psal. 4. 4. Examine your selves upon your beds, and be still.*

The Prophet commands it, Haggai 1. 5. *Consider your waies* : he meaneth an after consideration of them, as appeareth by the circumstances of place. On the other side, the opposite neglect of this is blamed, as the cause of many and great evils, Jer. 8. 6. *I hearkned and heard, and no man said what have I done,* &c. Look as a curious Limner, or he that draweth a picture exactly, and to the life, often reviews what is done, where it agreeth, where it misseth, often compareth it, and mendeth it as he seeth occasion: even so must we that are to give an account of all our actions unto God, take an account of our selves and our own waies, and where we find any thing out of place and or-

Q 2

der,

der, there to place it aright, and to undo it by true repentance, that so our after paths may be made straight; This was *Dauids* practise, Psalm 119. 59. *I considered my waies, and turned my feet unto thy testimonies*; nor indeed can there be any accurate leading of our lives without this self-reflection, out of all which there resulteth one Use more of the Doctrine, which time will not give leave now to prosecute, namely a Use of Discovery upon the examination of our selves, and our waies, to wit, that if we find that the course of our lives hath been drawn, (though imperfectly) according to the forementioned rules, that the bent of our hearts was that way: and though we find not any absolute exactnesse in our carriages, without any swerving; yet if our consciences bear us witnesse, that we did shoot at this mark; this was our aim, and that we were sorrie when we missed it, if we find a futableness and correspondency in our lives unto Gods word, and humility of heart in our performance, we may assure

sure our selves that we are right Christians, and that we shall see the salvation of God. Gal. 6. 16. as many as walk according to this rule, peace be upon them, and upon the Israel of God.

Q 3

A

For our part, we are not
going to be any more
of a party to the
violence than we
have been in the
past.



A Sermon preached at the
FUNERAL of the Right
Honourable,

JOHN Lord DARCYE.

August 27. 1636.

*Pfal. 39. 5. Surely every man at
 his best estate, is altogether va-
 nity : Selah.*

THe sweet Singer of *Israel*, the
 Man after Gods own heart, ha-
 ving in the former words desired
 of God, that he would make him to
 know his end, and the measure of his
 Q 4 dayes :

A Funeral Sermon.

dayes: what it was, how fraile and fleeting the condition of his life was, and thereupon duly acknowledging that his *dayes were but a span long*, of four fingers breadth, and his very age was nothing respectively to God. Immediately thereupon, inferreth this doleful conclusion out of the former premises: *Surely every man*, &c. Giving us to understand thereby, that the more any man doth seriously discern the frailty and fragility of his life, the more certain and assured he will grow of mans vanity. The Text, I confesse, is a most unpleasing, but not unprofitable Subject, it being a disgraceful deciphering of every man in his best condition: and we love not, you know, to hear of any thing that tendeth to our disgrace, or the vilifying of us in our own conceits; yet it is very wholesome and unmedicinable: the apprehension of our misery being the first step towards immortality. Twice it is repeated in this Psalm for failing; *verse 5th.* and the *11th.* and in both places hemmed in with an asseveration of certainty; *Surely*: and a pathetical *Selah* of animadversion prefaced

faced with the one, pointed and sealed with the other; the one prefixed to remove our incredulity in this matter; for it is hardly credited: The other annexed to prevent our negligence in the consideration hereof; for it is but smally regarded: both of them added to work a deep impression of the matter upon our souls. Now for this Seraphical *Selah*, the seal of this Divine Aphorisme, it importeth in the true support thereof elevation: as you would say elevate: or loftily: which because it is onely used in the sacred meeter of the old Testament: some would have to be onely a musical note, for the straying and lifting up of the voice in singing, as *Ela* is with us. Others not confining of it to the extension of the voice, take it to imply, a deeper attention of the mind, in pausing upon the thing delivered: *Selah*, as you would say: See, Lo, Attend: and *Tremelius* renders it *Maxime*, as if it were a true and sure *Maxime* in Law. The Chaldee Paraphrase, and some of the Hebrews, have translated *for ever*, noting the matter contained, to be of eternal and perpetual verity to
the

the end of the world, for ever and ever. You may, if you please, take in all three, and joyne them together, and then are all instructed, that the matter averred, is a thing of weight and necessary consequence, of infallible certainties, not to be questioned, and of most intensitive consideration, seriously to be meditated on: and Gods Ambassadors may be encouraged to speak hereof confidently: *Surely*: as a point of undeniable infallibility: and with a *Selah* too: loftily lifting up their voices like trumpets, for the better rousing up the secure hearts of the children of men, that are so much set upon vanity.

The words are in themselves, an entire Proposition, very short, but exceeding full: the Proposition is universal in both parts, both in respect of subject, and of the predicate: *Omnis homo est universa vanitas*: so the vulgar: or *Omnimodo vanitas*: so Tremelius: man and vanity are convertible, all man is all vanity; and all vanity is in all and every man: Every word in the Text is a gradation, each of them one step or degree further

further than another: the whole Climax runneth thus: 1 *man* 2 *every man* 3 *every man in his best estate* 4 *every man in his best estate for the present*, not, may be for the future, or was for time past: 5 *every man in his best estate is vanity*, 6 *every man in his best estate is altogether vanity*. Thus he is 7 *Surely*, 8 and with a *Selah* too: eight steps each above another, for the whole creation of inferiours to be subject to vanity, *Rom.* 8. 20, 22, as the Apostle notes, is not much; but for man the noblest of all, endued with reason and understanding, for man to be vanity, that is a great matter.

Secondly, were some sorts of men, and those of the baser rank onely vanity, that were the lesse: but for vanity to overspread every individual, and that of all kinds: for every man without exception, Noble, or ingnoble, rich or poor, male or female, just or sinner: as *St. Jerom* glosseth on my Text; without difference, to be vanity; this is more.

Thirdly, though it were the condition of every particular man: yet were this

this vanity confined to him in his infancy onely, and childhood : or in his old age when he reacheth fourscore years, when his dayes are but trouble and sorrow, or at his death alone, when all his thoughts and projects perish, and dust returneth to dust : this were but a small matter : But for every man in his best estate, even in the consistency of his age, as some render the words, in the vigour of his strength, the meridian and height of his glory ; in the maturity and ripeness of his judgement, in his best qualifications, to be vanity : this is a thing that may justly put us all to a stand, and work amazement in us.

Fourthly, were every man in his best estate but vain in the concrete ; this were the lesse : but for them all to be vanity in the abstract ; this is more full, more home.

Yet fifthly, this is more, that not onely vanity ; but altogether vanity ; that not a piece of vanity, but whole vanity in all the parts, kinds, and particulars thereof, (as lightnesse, emptinesse, changeablenesse, falsity, deceitfulness,

ness, &c. should be wholly predicated of him.

Sixtly, were it onely affirmed, that when he is in his best estate, he might upon the exchange of his estate become altogether vanity for the future, this were nothing so much: as for him even *de presenti*, and whiles his best estate remaineth to be altogether vanity. And

Seventhly, which is one degree further, and worthy consideration; the Psalmist doth not speak of man collectively, but distributively: He doth not say, that all men, take them together joyntly, make all vanity, a piece of vanity being conferred by one, and a piece by another, and what is wanting in one, is in one whole lump supplied by the rest: But every man in and by himself, single them out one by one, and every one of them is an universe of vanity: and thus he is with a *Surely*: all seeming probabilities to the contrary notwithstanding: and lastly with a *Selah*, too: a *Noverint universi*, Be it known to all men, and considered by them: So that these words are a compendium,

pendium, and sum of all the particulars, and of the worst of evils, that are through the body of the Scripture affirmed of man corrupted. But let us consider more punctually of vanity: and of man, as also of the *surely*, and confirmation, *That every man is altogether: even at his best estate but vanity.*

Vanity, what it is, Vanity, faith righteous *David*, is that which is not any thing, or which soon ceaseth to be: as the breath and vapours which soon vanish. It is the emptiness of the creature, and the Apostle explaineth it, by the *bondage of corruption*, Rom. 8.20,21. It is a word of large signification, and containeth under it many particulars:

As first, emptiness opposed to fullness, man wanteth his filling up, there is nothing in him, but voidness.

Secondly, it importeth lightness opposed to weight, and solidity: whence is the phrase, *Psal. 62. 9. That the children of men are lighter than vanity.*

Thirdly, changeableness and mutability, opposite to constancy and perpetuity: as if the Psalmist had said; *Man*

is of a vanishing and fleeting condition,
ever changing, never remaining at one
stay, *Psal.* 144. 4.

Fourthly, it implyeth fallshood and
deceit, opposed to verity. *Anulus Gel-*
lius writeth of a vain Grammarian, who
professed great skill in *Salust.* *Apollin-*
aris meeting with him, and meaning
to try his cunning, Demanded of him,
what *Salust* meant by that speech of his
concerning *Caius Lentulus* that it was a
question *Stolidior-ne esset an vanior* :
Whether he were more foolish, or more
vain? The conceited Grammarian an-
swered, That the knowledge which he
took upon him, was in antient words,
not in those that were trite and vulgar,
worn by use; and that he was more
foolish than *Lentulus*, that did not know
that these two words in *Salust*, vain and
foolish, did import one and the same
thing: *Apollinaris* replied, That in
antient Learning, those were called
vain, not which were dullards and fools;
but such as were given to lying and
treachery: And so in Scripture phrase,
vanity and a lye, are all one, *Psal.* 62. 9.
and *Jonah* 2. 4. the epithet of lying is
ascribed

ascribed to vanity, they are stiled *lying vanities*. Nor is vanity a meer privation, or a bare want; but a positive disquieting evil; or at the least, unprofitableness and disquietment are the attendents upon vanity: *Eccles. 2. 11. All is but vanity and vexation of spirit, and there is no profit in them under the Sun*: where you have all three of them joyned together. By this it may appear what is affirmed of man, when he is said to be vanity. *Every man in his best estate, &c.*

Secondly, *Every man is vanity*: What Christ and all, saith an Interpreter on my Text? not so: but as it is in the *Hebrew*, every *Adam*, from himself, to the very last person that shall descend of him, according to the course of ordinary propagation: be he high or low, rich or poor, male or female: so far forth as he springeth from *Adam*; and so far forth as the old *Adam* remaineth in him, he is but vanity, *1 Cor. 1. 30*. But if you consider him in the Second *Adam*, *who of God is made unto us, wisdom, righteousness, sanctification, and redemption*: and in whom he is renewed unto the
Image

Image of God, wherein he was formerly created, then the case is quite altered, & he is one of an holy excellency. *Col. 3. 10.* 3^d 7, every man at his best estate is vanity; consider him passing through all his ages; not only in his infancy & childhood, not only in his old age, when the years draw nigh; that he saith, *I have no pleasure in them*; but vanity he is in his flourishing youth, and ripe & mature manhood, vain in his life, vain in his death, and dissolution. Consider him in all his conditions, in all his employments: a very embleme of vanity; not only *Haman* in his decay and downfal, but *Salomon* in all his royalty, is but vanity; inferiour to the very Lilly in the judgement of our Saviour. Fourthly, *altogether vanity*; all that is in him, or is his, is but vanity, and all vanity is in him, all the sorts and kinds of vanity whatsoever: *from the very crown of his head, unto the soles of his feet, there is nothing in him, but wounds and putrified sores, full of corruption*: his heart is a Sea of vanity, deceitful above all things, his ratiocinations, his imaginations vain, and even evil from his youth up, and continually; his very

R tongue

A Funeral Sermon.

tongue is a world of iniquity, all his parts and powers composed as it were of vanity: the holy Prophet making a full distribution of all humane good things, and referring them to three heads.

1. The goods of the mind.

2. Of the body.

3. Of fortune as they are called, or of the external condition layeth a kind of vanity upon them all, and exempteth them all, from our glorying, or rejoycing in. *Jer. 9. 23. Let not the wise man glory in his wisdom, yet is that the best estate of the mind? let not the strong man glory in his strength; yet that is the best estate of the body: neither let the rich man glory in his riches; yet that is the best estate of fortune, as the Philosophers call it: but let him that glorieth, glory in that he understandeth, and knoweth me that I am the Lord.*

Now for the surety or confirmation of this, it is as certain, and as sure as the Scripture can make it, the second son of man, that was born into the world, did carry the very name and appellation of vanity; for he was called *Habel*; that

that is, vanity: but the truth of the thing it self agreeth to every mothers child, no lesse than unto him; every *Adam* is *Habel* in my Text: I might refer you for the proof of this point unto the whole Book of *Ecclesiastes*; where again and again, and yet the third times, of all things, of all persons; it is avouched, *that vanity of vanities, they are all but vanity, there is no profit in them under the Sun*: but the most pathetical to this you have in *Psal.* 62. 9. where you have a *Surely* fixed before it too: *Surely men of low degree are vanity, and men of high degree are as a lye*: to be laid in the ballance, *they are altogether lighter then vanity*; where not only the sons of *Adam*, and those of an inferiour rank, but even the sons of *Ish*: of Noble and potent persons, both sorts of them, *are vanity*: if there be any oddes or difference betwixt them, herein it consisteth, that the greater, the better, are in the worst case; by how much a lye is worse then vanity: poor mens vanity is engraven in their wants, written with greater characters in their outward miserable conditions, so that every one

R 2

may

may read it, they appear to be what they are; but for great and noble persons, (by reason of their glorious outside,) they seem to be otherwise, but are indeed no lesse vanity than the other; their vanity is not so transparent, but disguised and hidden under outward pomp, and in this respect, as also because we promise our selves (in our selves) so much from them, & our expectations are so often, and so fouly disappointed, they are rightly said to be a lye. And mark what followeth; to be layed in the ballance, *they are altogether lighter then vanity*; vanity, which is lightnesse it self, doth over-weigh them; and that by reason of sin in them, which being a moral vanity, and the cause, must needs turn the scales, and lift up the natural vanity, which is the effect: this point may be further confirmed by the manifold resemblances in Scripture; man being still compared to the vainest, emptiest, lightest things that are. Whether heavenly, earthly, or humane; of all the heavenly things, he is resembled to the wind, which is but a blast, a fume, a vapour, a mist: to a cloud, and darkness;
so

so likewise compared to the basest of all earthly things, to a beast that perisheth, to a shadow, a bubble, the frost, things most flitting, and amongst humane things to a tale, a sheperds tent, a post, a weavers shuttle, a dream, than which nothing is vainer. Yea it is said, that all the nations of the world put them together, are lesse then nothing, respectively to God, in whom is no darknesse, nor degree of vanity: many such allusions do every where almost occur in the sacred page: the truth of which, our daily experience doth plentifully ratifie: for howsoever in prosperity, men are so made drunk with sensual pleasures, that neither they do discern, nor feel themselves vanity; yet in afflictions and miseries, they begin to open their eyes, and to confesse, that all is but vanity: the heathens, though ignorant of the true cause of this, yet by the very light of nature saw a glimpse hereof, whence some of them delivered, that it was best for men not to be born, and the next soon to dye. And do we not come weeping and wayling, into the world? Do we not live in

it toyling and moyling; eaten up with care, distracted with feares, and perplexed with a thousand griefs. Dye we not groaning, hath not vanity seised upon all estates, conditions, enterprises; our bodies they are weak, our form fragile, our healths uncertain, our lives flitting and posting away, our hopes often disappointed; our friends inconstant, or or mortal at the best; our honours faigned, or failing; our understandings blind, our wills perverse, our affections turbulent, our senses subject to many deceits; our whole man depraved; our offices burdensome, our profits bewitching, our strength vain, which must become as water spilt upon the ground: Is not favour deceitful, and beauty but vanity: *Proverbs 31. 30.* which must be turned into rottenness, and loathsomness; our pleasure mixt, and unsincere: yea, our very thoughts and imaginations which are the very *first-born of the soule*, and are the hinges, upon which all our other operations do turn: the Lord knoweth the thoughts of the children of men, that they are vain; yea, all over man is vanity;

nity; as empty as the wind; as flitting as the mist in the ayre, so vain a thing is man; that he cannot adde one inch unto his stature; nor alter the colour of one hair of his head, nor keep off one judgement of God, nor protract his time one minute. Vain in himself, and all other things vain to him; who being a microcosme, or little world, yet containeth within himself the whole great world of vanity. So that all the several vanities which are dispersed here and there throughout the other creatures, are in him united in one, and so do meet in him, as in their common center; and first original: he is a very map of vanity.

But how cometh this to passe, did not the Almighty at the first creation, ^{The} make all things good, ^{ground of} and saw them to ^{the point,} be exceeding good in their kindes; whence then are these lawes? how came in this vanity? Surely the envious enemy hath done this, for vanity is not the fruit of Gods creation, but the consequent of mans prevarication: God made Adam in his own image, and plan-

ted him as a noble vine ; but he turned into the degenerate plant of a strange vine ; it came in then through the willnesse of the old Serpent , and by *Adams* sin, In whom we all sinned ; and so the excellency becommeth blasted , wherein we were first created ; and vanity hath seised upon man first. *Rom. 8. 21.* And secondarily upon the other creatures. The Creature, saith the Apostle, is subject unto vanity : not of its own will, that is , not by any voluntary defection, or sin in it self, but by reason of him who hath subdued it under hope ; that is, by the just judgement of God ; who for the sin of man, hath subdued it into vanity : under the hope of restitution and freedom from this vanity, which there the Apostle calleth the bondage of corruption ; but now on the other side, man is subject unto vanity of his own will, and by his voluntary falling away from God : from whence it followeth, that man is vainer then all the other creatures ; not onely because he was the best and noblest of them, and *Corruptio optimi est pessima* ; as the sweetest wine becomes the sowrest vinegar, but also
because

A Funeral Sermon.

217

because he was the cause of the vanity in the other creatures; and that which maketh other things so, that must needs be more so in it selfe: the vanity of the other creatures is but natural and sinlesse, as being not capable of it: the vanity of man is moral, the other creatures are sensible of their vanity, and groaning under the burden, by the very instinct of nature seek out for a remedy, *Rom. 8.* but man, though he be the vainest of all creatures, yet is not affected with his vanity, feeleth it not; and so seeketh no redresse from under it, but even sports himselfe in it, as if vanity were his felicity, the vanity of other creatures extendeth but to time at farthest: it endeth in their death or dissolution, but the vanity that is in man, presseth him down to hell, and (without Gods great mercy interposing) reacheth to eternity, and even then beginneth most; when the other creatures vanity doth cease. And, to conclude, besides the proper stock which he hath of his own, he communicateth
in

in the several vanities of all particular creatures, and may justly be stiled, *vanity of vanities.*

First use.

But it is full time, (me thinks) to look homewards, and to reflect upon our selves, we will therefore make a pause here, and affixe the *Selah*: It is a high point of wisdomie to get some good even out of that which is evil, and hereby we approach nearer unto God in perfection, we therefore derive the Sovereigne vertue of this truth unto our own souls, in the fundry and severall occasions thereof; and first this may be useful to take downe all proud conceits in man, that advance themselves against Christ, to abate our loftinesse of spirit, to avile us all in our own apprehensions, and to lay us low in our own eyes; even unto selfe-abhorrence.

Methinkes the serious consideration of this point and the grounded believe of the truth hereof, that vanity is fixed even in our very natures, that it sticks not in notorious

ous sinners, and deboshed persons alone, but spreadeth it selfe to all *Adam*, to every Mothers sonne, not one excepted, no not those that have the best natures, and sweetest dispositions; methinks I say that this should deeply humble us in our selves, and take away that self-admiration, which undoeth many a soule.

Secondly, this is usefull for to provoke, to set a higher price on all the blessings of God bestowed on us, and to endeare his bounty and goodnesse towards us, and so consequently, to set an edge upon our thankfulness: considering our own little worth: and that we are but vanity: and surely then there can be no desert of his favours, *psalm* 144. 3. *what is man Lord that thou takest knowledge of him, or the Son of man that thou makest such account of him?* and there the Prophet shewes the grounds of his wonderment: *man is like to vanity, his dayes are as a shadow that passeth away, &c.* and certainly,
 Gods

Gods gifts are never so right valued, when they are considered alone by themselves, as when they are viewed joyntly together, with our own wretchednesse. *I am lesse* : sayes Jacob: *then the least of all thy mercies*; his own indignity did set a lustre upon Gods smallest mercies : *Et dare non dignis res magis digna Deo.*

Thirdly, from hence the inference of the Scripture is forcible, and very prevailing; that seeing every man is vanity, that therefore we settle not our trust, or repose our confidence in any son of man, be he never so great; for then we do but make falshood our refuge, and under vanity are we hid : *we lean on broken reeds, that will pierce us through.* See for this at large, *Psalm* 62. 6, 7, 8, 9. and *Psalm* 146. 34. where the charge is set on with many enforcing considerations, which for brevities sake I omit. Even Princes themselves are not to be trusted in; the duty that we owe to our superious, is faithfulnessse and obedience, not trust and confidence.

It

It shall be found true, that never any persons smarted more in the disappointment of their expectations, then those that relyed most strongly on morall men. Again, gather we some sweet out of this sowre, that every man in his best estate is *altogether vanity*. Use we this truth to our consolations, as well as our humiliations; and the comfort lyeth especially in three particulars.

First, when we have potent enemies, which are too strong for us, and threaten our undoing; when we begin to be terrified, and dismayed; this consideration may be a stay to us, and cleare our spirits then, be they never so great; yet at the best they are but vanity, and can do neither good nor hurt of themselves: thus the Prophet at large. *Esay 51. 12, 13, 14, 15. Who art thou that thou shouldest be afraid of a man, that shall dye; and of the Son of man, that shall be made as grasse, I, even I, am he that comfort you, &c.* it is pressed there more at large.

Secondly, this may comfort us in
respect

respect of our own infirmities, and humane weaknesse; for by this vanity of ours, and frailty, we become fit objects for Gods pity and commiseration; for what glory shall he get by contending with us that are too weak for him; thus holy *David*, Psal. 103. 13. 14. that the Lord knoweth our mould, and frame, that we are but dust; and thereupon, *as a Father pitieth his child, so hath the Lord compassion on them that feare him.*

Thirdly, to accommodate this to the present occasion, this may serve as a Cordial to moderate our grief in the losse of our dearest and noblest friends, for who are they that are dead and gone? Surely, whether they were of high or low degree, they were but vanity: and now they are dead, there is an end of their vanity, rather then of themselves; their vanity is gone, but their excellency remaineth with them: there is but one, and that is the last piece of their vanity which remaineth, which is the captivity of their bodies under the grave, and the turning of
it

it into rottenness, but yet they are insensible of it, and feel no pain; and being for ever blessed in the presence and fruition of God himselfe; they do live in the certain and assured expectation of the re-union of their bodies, with their soules: and therefore I say with the blessed Apostle, in the very same case. *1 Thes. 4. 18. Comfort yourselves one another with these words:* and so for a time I will lay aside my Text and betake my self to the present occasion; of which, that very spectacle doth mind us.

And now give me leave for a conclusion of my Text, a little to invert the words; and what the Psalmist speaks of every *Adam*, by way of contraries, to apply to every true Christian; and that is this: Every true Christian, even in his worst estate, is altogether excellent; this is the difference of our being in the first and second *Adam*; In the one altogether vanity, in the other altogether excellent; excellent in their life, excellent in their death. *Rom. 14. 8. for if they live, they live unto the Lord, and if*

if they dye, they dye, unto the Lord; whether then they live or dye, they are the Lords: take them in their worst estates, even in afflictions, and there they rejoyce under the hope of the glory of God: and their affliction which is but for a moment, worketh a far super-excellent, and an eternal weight of glory: 2 Cor. 4. 9. afflicted on every side, but not forsaken, cast down, but they perish not; come what can come, come what may; yet are they in all things more then conquerors, and every thing turneth to their good. Rom. 8. 23. And, as it followeth in the same place, neither life, nor death, nor Angels, nor Principalities, nor Powers, nor heighth, nor depth, nor any other creature, shall be able to separate them from the love of God; which is in Christ Jesus our Lord: and therefore as Salomon in his Ecclesiastes, after his large discourse of vanity, for a conclusion of all; Ecclesiastes 12. 13. brings in the remedy; and the counterpoyse of vanity, even so say I with him: let us hear the conclusion of the whole matter: Fear God and keep his Commandements; for this is the

the whole duty of man. Assure your selves, there is nothing that eates up vanity, but grace onely: and so much the more grace, ever so much the lesse vanity: *All things under the Sun are vanity*, but onely grace: and therefore let all our prayers and endeavours be set on this; to have Grace to serve God in this world, that we may have glory, the reward of our service in the world to come.

Now to God the Father, God the Sonne, and God the Holy Ghost, be rendred all Honour, and Glory, both now, and evermore. *AMEN.*

S

A Sermon

[illegible][illegible]

I Cor. 11. 28.
But let a man examine himself,
and so let him eat of that bread
and drink of that cup.

THe things whereof we are to examine our selves, may be referred to two heads, our Sins, and our Graces.

The necessity of the examination of
S 2 our

our sins appears in this, That sins unexamined are unespied : being unespied, they will be unrepented ; being unrepented, we shall bring them with us to the Sacrament : and being brought along with us to the Sacrament, or the Lords Table, they will be a Bar to the confirmation of Gods Covenant with us, whereof the Bread and Wine is a Seal, and also to our reaping the comfort, sweetnesse and benefits of that Ordinance : for where there is no searching and trying of our waies: there can be no turning unto the Lord, Lam. 3. 40.

Now there are four principal helps to further us in the examination of our sins.

1. A distribution of our lives into certain portions, according to our ages of childhood, youth, manhood, old age, and it will be useful for us severally, to remember : So much of my time I spent in my fathers family, under the government of my parents : so much time abroad, under the care and tuition of others, and these and these sins committed, during that same time : such a quantity

quantity of time spent in the service of others ; and such a portion being a free man, at my own liberty : so many years passed over in a single estate, so many in Matrimonie or Wedlock. This distribution of our lives into certain portions, will help us to a discovery of our particular sins, and the aggravation of them from our nativitie to the present moment, wherein we begin to examine our selves. Whereas without this our apprehensions and view of them will be but confused, onely in grosse and in general. But when we have thus quartered our lives, and considered those special sins, that have been committed by us, in those severall divisions, the main sins of our lives will appear in a kind of order before us. Yet we are still to remember, that besides those greater and more eminent sins of our lives which appear ; there will be many unknown sins : many omissions of good duties, many slender performances of our best duties discharged, which will escape our search.

A Preparation

The second help will be to set before us the glasse of Gods Law sum'd up in the ten Commandments, *for by the Law is the knowledge of sin.* Rom. 3. 20. in which glasse we must consider the latitude and extent of every commandment, how far it reacheth in the several prohibitions of evil, and precepts of good, for Gods Commandments are exceeding broad, Psal. 119. 96. if thus we shall do with heedfulnesse, then we shall see our faces in the glasse of Gods Law to the full, and our own spots and wrinkles, and we shall find those things upon our review, to be sins, which in acting of them, (it may be) we deemed to be none: and understand what Paul meant, Rom. 7. 7. *I had not known sin but by the Law, for I had not known lust, except it had been said, thou shalt not covet.*

The third help is, a consideration of the heightning circumstances of sin, the aggravating conditions, whereby our sins may appear unto us (as too often they are) exceeding sinful, for we ought to examine the heinousnesse of our impieties, as well as the multitude.

This

This will cause our humiliation to be deeper, our sorrow to be heartier, and engage us more feelingly to be thankful unto God for his great love in pardoning of them through Christ. See this practise by *Peter* upon his denial, *Mark 14. 72. Peter called to mind the word that Jesus said unto him; before the Cock crow thou shalt deny me thrice:* The aggravating circumstances of his sin helped on to draw out his tears with bitterneſſe: The holy man might think with himſelf, What have I done? How great is my ſin? Did I not lately promiſe never to forſake my Maſter? no not if all men elſe ſhould forſake him, yet I would never leave him? And am I the man that denies him ſo ſoon? I that am ſo near related to him, as his Diſciple, ſo eminently preferred by him as his Apoſtle; not compeld by any in authority, but frightened to it by the demand of a woman ſervant? Was not my ſin great enough to deny him once? but have I done it twice and thrice? Might I not have denied him barely with ſin enough, but muſt I forſwear him too? I was not ſurprized at una-

A Preparation

wares, but forewarned, and but even now forewarned, by my Lord and Master, whose words I ought to have remembered, &c. Thus he called to mind the word that Jesus said unto him, *and he went out and wept bitterly.*

Now the aggravating circumstances of sin are such as these.

First, the dignitie of the person offending, the more eminent the person, the more vile the sin. Now the dignity is either external or internal: external in respect of some high place, preferment, authority, employment or trust, whereunto a man is advanced, as to be a Magistrate, Minister, Father, Master: and should such a man as I fly? said that good Magistrate *Nehemiah*: its intollerable in one of my rank or place; the Lord will look to be sanctified in those that draw near him in place and dignitie: so likewise an internal dignitie, of grace or gifts, heightens the sin of any person, a lighter sin in them whom God hath made his sons by adoption, is (in some sort) greater then in unregenerate men, *though Israel play the harlot, yet Judah must not offend, Hos. 4. 15.*

The

The second thing that aggravates our sins, is the specialties of Gods favour: where God is more bountiful, the sin is more inexcusable, in that he is not drawn with the cords of Gods love: and this you may see 2 Sam. 12. 7. *Nathan* brings in a Catalogue of Gods mercies and favours shewed to *David*, God anointed him King over *Israel*, delivered him out of the hands of *Saul*, gave him his Lords house, and his Lords wives into his bosom, and thereupon infers the grievousnesse of his sin, v. 9. *Wherefore hast thou then despised the Commandement of the Lord to do evil in his sight.*

The third circumstance of aggravation is outward scandal given by our sins, when we have not onely sinned personally, but given offence unto others; if we sad the hearts of the righteous, strengthen the hands of the wicked; if we give occasion to the enemies of God to blaspheme, cause our profession to be evil spoken of, corrupting some mens manners, indangering others, laying a stumbling block before the weak, troubling their consciences,
 perverting

perverting their judgements, subverting them from the truth, and these things make our sins scandalous. Now this is certain, the further corruption spreads, and the more the sent thereof poysons others, the more odious it is to God, and should be more odious unto men : no sinnes more damnable then theirs, who enter not into the Kingdom of heaven themselves, nor by their wills would suffer others to enter : who allow others to go to hell which way they will, and suffer them not to go to Heaven that way which they should.

The fourth thing which adds to the weight of sin, is continuance and delight in sin : unto some sins we give fuller consent of will, we please our selves in them more, we lye longer in them without repentance : such were the sins of *David* in his murther and adulterie, he committed many other sins, but these his conscience did not chide him for, of a long time : these put his soul into a distemper, and made such a spoil and havock of his graces, that he stood in need of a new Creation, a new and fresh infusion

infusion of grace, *Create in me a clean heart, and renew a right spirit within me*, Psal. 51. 10. and they stripped him of the joy of the holy Ghost, v. 12. *Restore me unto the joy of thy salvation.* Continuance and delight in sin, break down the fences of grace, and lay all wast, so that the whole man is out of frame, he cannot set himself upon good duties, but lies open unto sinne.

To these may be added as aggravations of our sin.

1. Our own profession that we have made formerly.

2. Our covenants and promises made unto God in baptism, and many times since upon occasions, of deliverance from danger, of being heard in our requests, of hope of mercy in our low estate: this makes our trespasses double iniquity, as being not onely sins against Gods precepts, but also breaches of our own promises.

3. The means of grace received; for where grace is offered more plentifully, and rejected, sin is more sinful, Luke 12. 48. these means are partly inward

ward, as wit, memory, knowledge, capacitie, and the like, partly outward, as the preaching of the word, and other ordinances of God, the light of good examples and other restraints from the laws of Christian Magistrates.

The fourth help to further us in the examination of our sins, is, to pray unto God to give us his spirit to be our remembrancer to call to our minds those sins which are slipt out of our memories; to recal the sins of our youth, and other ages, which we have attained unto: and as he shewed to the Prophet by degrees greater and greater abominations of the house of Israel, Ezek 8. 6. 13. 15. even so that he would discry to us by little and little the abominations of our own lives: so prayed that holy man Job 13. 23. *How many are mine iniquities and sins, make me to know my transgression and my sin.*

Thus much of the first head, the examination of our sins, now follows the second head concerning the examination of our graces. The necessity whereof appears.

First, because we must bring grace
with

with us to the Sacrament, or else we shall scarcely bring grace from thence : we must come to Christs Table to have graces confirmed and enlarged : now it behoves us to have them in us afore hand, for there is no confirmation of that which is not resident in us.

Secondly, because otherwise we may take the semblance of grace for substance, and may be deceived with counterfeited shews and shadows for currant graces.

Now the principal graces whereof we are to examine our selves are four.

Knowledge.

Faith.

Repentance.

Charitie.

We are to examine our knowledge, first for the substance of it : secondly for the sincerity of it.

First for the substance : Whether we know God, whom to know is eternal life, John 17. 2. whether we apprehend by faith what we cannot comprehend
by

by reason the unity of the Godhead in Trinitie of persons, John. 5. 7. Whether we know his essence and essential properties, Exod. 34. 6. What we know of Christ in whom we believe, what of his natures, as God and Man, of his Person, as the Son of God, of his Offices, as King, Priest, and Prophet; of his Life, Death, and Resurrection, &c.

Secondly, We are to know our selves first as originally created in *Adam*, invested with Gods image, Eccles. 7. 31. God made man righteous. Secondly as by sin and disobedience we are by nature children of wrath, and that the frame and thoughts of our hearts are onely evil, and that continually, Gen. 6. 5. Thirdly, *as by grace and regeneration we are renewed in holiness and righteousness, after the image of him that created us*, Eph. 4. 24.

Thirdly, We must know the Covenant of grace, and how it is distinguished from the Covenant of works; by this God requires perfect obedience. *Cursed is he that continueth not in all things, that are written in the Law to do*

do them, Gal. 3. 10. But by the Covenant of grace, *The just shall live by faith.* Gal. 3. 11. in this Covenant of Grace God promiseth life, if we obey as in the other Covenant, but withal he gives faith and obedience that we may live: he promiseth to put his fear in our hearts, and that he will not depart from us, and that we shall not depart from him. Jerem 32. 40. and ch. 31. 33.

Fourthly, we are to know the nature of a Sacrament: That it is a visible sign of invisible graces represented thereby: That it is a seal of the Covenant betwixt God and us. Rom. 4. 11. for tis there called a seal of the Righteousnesse of faith: so was Circumcision, so is Baptisme and the Lords Supper. Again, we must understand the Analogie and proportion betwixt the outward sign, and the inward graces signified. That the Bread signifieth the Body and Blood of Christ, and being set apart for holy use, they also signifie, the designment of Christ by God the Father, unto the Office of Mediatour,
John

John 6. 26. for him hath the Father sealed : the Bread broken, and the Wine poured out, the actual crucifying of Christ. The tradition of it by the Minister unto us, signifieth both the delivery of Christ to death by the Father, and the reaching of him out unto us in that Ordinance; and that by Bread and Wine, whole Christ is represented with all his graces and benefits. It is our duty further to understand the ends of the Celebration of the Sacrament, both principal that it must be done in remembrance of him for the shewing forth of his death until he come, Luke 22. 19. 1 Cor. 1. 23. Lesse principal that we may have sealed unto us all the benefits of his death as ours, Rom. 4. 11.

Whosoever is a stranger unto these things, cannot be a good Communicant, he is not able to discern the Lords body, 1 Cor. 11. 29. Nor is his heart right without this knowledge, there will be some evil unespied, and lurking in the heart.

And

And when we have examined our knowledge for substance, we must secondly examine the sincerity of it: it is not sufficient that we know, unless our knowledge be sanctified, which must be tryed by these grounds:

First, A sanctified knowledge humbleth the Owner, it makes our spots and blemishes perspicuous to our selves: the more we know, the more we discern our selves to be ignorant. This is clear in *Paul*; there was not a man more rarely accomplisht with all kinde of knowledge than he: there lived not upon the face of the earth, a more humble soul: he was in his own judgement, *the least of all Saints, Ephe. 3. 8. the greatest of sinners, 1 Tim. 1. 16* The Scribes and Pharisees on the other side, knew much, and were great Scholars; but their knowledge was not sincere, because it *puffed them up, 1 Cor. 8. 1.* they scorned to learn any thing of others: *John 9. 34. Thou art,* said they, *altogether born in sin, and dost thou teach us?* Again, they slighted others that were ignorant; and therefore they say, *This people that*
T
know

know not the Law are accursed. It seems they were highly conceited of their own knowledge.

Secondly, Where knowledge is sincere, the mind is impartial to all truths: such a person doth not hood-wink himself, and will not see some truths; as *Peter* speaks of some that were willingly ignorant of some truth, *2 Pet. 3. 6. they would not see some things to be sin, because they resolved to continue in them.* This is a deteining the truth in unrighteousnesse, *Rom. 1. 18.* whereas a man of a sanctified knowledg, is like *Cornelius, Act. 10. 33. ready to hear all things commanded of God*; though they cross his opinions, or affections, interrupt his pleasures, or draw some inconvenience upon him.

Thirdly, A holy and sincere knowledge, may be known by the end propounded: practise is the end of sincere knowledge: *Psal. 9. 10. They that know thy name, will put their trust in thee.* Some desire to know, and onely to know, and that is vanity: some desire to know, that they may be known to know, and that is curiosity: some desire

fire knowledge to make a gain of it, that's mercenary coveteousnesse: But some desire knowledge that it may be a guide to their affections, a directive of their actions, and that they may communicate their light to others: and this is true Christianity.

The second Grace to be examined, is our faith. Faith is a resting on Gods Promises, and Christs merits for salvation. In a justifying faith, there are four acts included. The first is knowledge of the word, which Christ would have his give credit unto: as this, *Who-soever believeth on Christ, shall be saved.* 2, An assent of the mind unto the truth which God speaks. Of these somewhat hath been spoken before. The 3d. act of faith whereon consists our justification, is a resting of the heart upon Gods word, especially his promises of salvation by Jesus Christ, a clasping about them with our affections, resolving to cast all our hopes upon them. And hence it is, that the Scripture describes faith under such termes as imply a rolling our selves in Christ: hence

A Preparation

a soul goes out of it self, and *puts on the Lord Jesus Christ, and desires to be found in him*, Philip. 3. He is willing to be naked as to the righteousness of the Law, and to be found in the righteousness of Christ. This is hard work for natural men; for such think that for their good intentions, and good meaning, and their unblameable civility, they shall go to Heaven; though in words they professe they look to be saved only by Christ. Moreover, he that rests upon Christ for justification and salvation, will rest upon Christ for direction; for he believes Christ is wisdom unto him, and he will rest upon him for sanctification also; for he believes Christ hath purchased holiness for him, and will give it him; because Christ is made unto us of God, *both wisdom to teach us, and righteousness to justify us, and sanctification to hallow us, and redemption to save us*, 2 Cor. 1. 20. Finally, faith rests upon Christ in all estates, in adversity as well as in prosperity. When we cannot discern God a loving Father by things that are seen, faith goes beyond things visible, unto *those things that*

that are not seen, and fetcheth evidence home to the soul, *Heb. 10. 1.* Presumption will be confident in prosperity: but faith will rely and rest upon God when God seems to kill: when sense and reason can see nothing but death and hell: yet faith will believe God a Father, and Heaven prepared for the poor soul. The 4th act of Faith is application: by it we do appropriate Gods general promises unto our own souls, and claim a particular right and interest in Christs blood: saying with *Paul, Gal. 2. 20. VVho loved me, and gave himself for me;* with *Thomas, My Lord, and my God, Joh. 20.* For the trial of our right application, take this one Rule. A right application doth not onely bring home Gods grants and promises unto us, but the conditions also that are required on our part: He that will be saved, must not onely believe with the heart, but also *confesse with the mouth, Ro. 10.* that *without holiness, no man shall see God, Heb. 12. 14.* The want of this was the fault of the Pharisees, *Mat. 3. 8, 9.* They laid hold on Gods Covenant made to *Abraham* and his seed: but

T 3

never

never observed Gods conditions imposed upon them. The *Baptist* adviseth them *not to say they had Abraham to their father*; but to do the workes of *Abraham*, to perform the condition on their parts, *and to bring forth fruits meet for Repentance.*

Thus must our faith be examined, and there is great need so to examine ourselves : because, 1. God enjoynes it *2 Cor. 13. Prove your selves whether that ye be in the faith.* 2. Because without it, *there is no pleasing of God.* *Heb. 11. 6.* 3. Because it is the chief instrument we are to use in the Sacrament, for the applying of Christ and all his benefits. It is the eye by which we see Christ, the hand by which we receive him, the mouth and the stomach by which we feed upon him.

The third Grace to be examined, is Repentance, a needful grace to be examined : First because we come to the Lords Table to receive by seal, as it were, the forgivenesse of our sins ; and therefore 'tis fit we repent of them, and be sorrowful for them : *Prov. 28. 13.*
He

for the Communion.

247

He that covereth his sin shall not prosper, but whoso confesseth and forsaketh them shall have mercy. 2. Penitents finde acceptance at Gods Table, as those that are dressed and apparelled for a Feast: and usually according to the measure of our humiliation, do we receive the measure of consolation. 3. Repentance will quicken our appetites for the Lords Table, and the use of it, as sower herbs did for the Pascheover.

Now in Repentance we shall finde two parts: first a mournful recantation of our former errors: secondly a chearful reformation of our future lives: It beginneth in sorrow, it ends in joy. The first part is set down *Joel 2.9. A turning unto the Lord with weeping and mourning*: The second part, *Mat. 3.8. Bring forth fruits meet for repentance*. Humiliation without Reformation, is a foundation without a building: Reformation without Humiliation, is a building without a foundation.

And where sorrow for sin is sincere, it hath these 4. properties, it is, 1. Godly
T 4 for

A Preparation

for the nature; 2. Hearty, for the measure; 3. Constant, for the continuance; 4. Quickening, for the effect.

Concerning the first, there is a godly and a worldly sorrow, as the Apostle distinguisheth, 2 Cor. 7. 10. It is termed *godly sorrow*, because respect unto God causeth it. When grief in us doth spring from this, that we have offended a God that is most holy in himself: as a God that hath been so many wayes good and gracious unto us: Whereas worldly sorrow is occasioned by some worldly respect of shame, or fear of danger.

Secondly, It must be hearty for the measure: the heart must be *rent*, Joel 2. the spirit must be *broken*, Psal. 51. 17. We must lament for our sins, *as a man mourns for the losse of his own child*, Zech. 12. 10, 11. a slight and superficial grief, will not serve the turn.

Thirdly, It must be constant, for continuance, not for a time, but renewed every morning and evening: *Dauids sins were ever before him*, Psal. 51. 3. yea, if it were possible, we should so grieve

grieve for sins past, that we should never sin hereafter; but spend our lives in sorrow and contrition for sins already done.

Fourthly, It must be such a sorrow, as quickeneth to holy duties, as prayer, hearing of the word, and the like. Worldly sorrow makes us lumpish; but spiritual and godly sorrow suppleth the heart, and makes it nimble to run the wayes of Gods Commandment: 2. Cor. 7.

11. Behold this same thing, *that ye sorrowed after a godly sort: what carefulness it wrought in you? yea, what clearing of your selves? yea, what indignation? yea, what fear? yea, what vehement desire? yea, what zeal? yea, what revenge?* Mark, here are seven gracious effects of sincere Repentance.

Further, we may try our Repentance by those ordinary steps or staires of Repentance, by which Gods children ascend to this grace.

1. The searching and trying our wayes, Lam. 3. 40.

2. Sight of sin after searching, Psal. 51. 3. *I know mine iniquities.*

3. Feel-

3. Feeling of the burden of them after sight: *this is to be weary and heavy laden*, Mat. 11. 28.

4. Humbly confessing of them, with grief of heart, and shame of face; Dan. 9. 4, 5, 6, 7.

5. Hating and detesting them, resolving never to commit them any more: so Hosea 4. *What have I any more to do with idols?*

Lastly, Power and conquest over them for the time to come: Psal. 18.

23. *I kept my self from mine iniquity.*

The fourth Grace to be examined is Charity. The necessity of our examination of this Grace appeareth:

1. Because God will not have us offer the Sacrifice of Piety upon his Altar, until *Reconciliation be made with our brother*, Mat 5. 23.

2. We are forbidden to keep this Feast *with the leaven of malitiousness; but with the unleavened bread of sincerity and truth*, 1 Cor. 5. 8.

Now for the right examination of our Charity. First,

First, It must be especially affectionate to the soul of our brother: *My hearts desire and prayer to God for Israel is, that they may be saved, Rom. 10. 1.* Be we never so rich in almes-deeds, courteous and inoffensive in our outward carriage: yet never truly charitable to men, till we affect and seek their spiritual good.

Secondly, True charity is to the outward man, as well as to the inward: It joyneth beneficence to benevolence: it doth not onely wish well, but do well: 'tis bountiful externally, as well as inwardly affectionate: *Jam. 2. 15, 16.* If a brother or sister, be naked and destitute of daily food: and one of you say unto them depart in peace, be ye warmed, and filled, notwithstanding ye give them not those things which are needful to the body; What doth it profit?

Thirdly, True love is affirmative as well as negative (that is to say) doing good, as well as doing no harme. The affirmative part of charity is thus described: *It suffereth long, and is kind: it rejoyceth in the truth, it beareth all things,*

things, believeth all things, hopeth all things. The negative part is: Charity envyeth not, vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, 1 Cor. 13. 4, 5, 6, 7.

Fourthly, The ground of true Charity, is not other mens carriage towards us: for this is heathenish love, to be friendly to those that are friendly to us, Mat. 5. But Gods Commandment, who hath enjoined us to love our neighbours as our selves: and therefore though we never received any good from them; yea though we have sustained much wrong by them; yet Gods Commandment must make us love them, and do them good.

Lastly, Where true Charity is the Character of Gods Image in any man, it is an Adamant to draw out our dearest affections towards him; our goodness cannot extend to God; yet to the Saints that are in the earth it may, and ought; and our delight must be upon them that are excellent, Psal. 16. 2, 3.

There

There must be no confining or stinting
our benevolence unto a few persons,
and not to others. We must *love all,*
and do good to all: yet the *Household*
of Faith, must have the *Principality*,
both in our benevolence, and bene-
ficence.

FINIS.

Books Printed for, and are to be
sold by *Nathaniel Ekins*, at the Sign
of the *Gum* in *Pauls Church-yard*.

A Astrology restored, being an Intro-
duction to the generall and chief
parts of the Language of the Starres in
four Books, by *William Ramsey* Gentle-
man; Student in Astrology & Physick. fol.

The Epitome of the whole Law by *Wil-
liam Shepherd* Esquire. fol.

Pseudodoxia Epidemica, or enquiries
into vulgar errors, the third Edition,
with much Addition throughout: by
Thomas Brown Doctor in Physick. fol.

A most excellent Commentary on the
Hebrewes by Doctor *Lushington*. fol.

Another Commentary on the *Gala-
thians*, by Doctor *Lushington*. fol.

A most excellent History of the blef-
fed Angels, with the fall of *Lucifer*, by
T. Heywood. fol.

Morton on the Sacrament, by a Reve-
rend Father of the Church. fol.

Orlando Furioso. fol.

The Commentary upon Originall
Writs, where most of the Cases in *Bra-
hons* Book of Entries, the year or Term-
books,

A Catalogue of Books.

books, from K. *Edw.* the second to these times, with the Plaints, Pleadings, Demurrers in matters of Law, Debates, Opinions, rule of Courts, and resolutions of Judges therein, with several other things, being collected out of the Books themselves, by *William Hughes* of *Graves Inn*, Esquire, the second Impression.

A compleat Commentary on the whole N. Testament by *John Trap.* fol.

A most rare and elegant History of *Naaman* the Syrian, by *Dan Rogers.* fol.

An excellent Commentary on the whole Book of *Job*, *Psalms*, *Ezra*, *Ester*, *Nehemiah*, by *John Trap.* fol.

Pollyolbion by *Michael Drayton* Esq. fol.

Homilies of the Ch. of England. fol.

A Survey of the County Judicatures, commonly called the County Courts, Hundred, and Court-Barrons by *William Shepherd*, Serjeant at Law. octavo.
Natures Paradox, a pleasant Polirian history, made English, by Major Wright. 8°.

Johan. Seldeni, de Mare Clausum. 8°.
Brightman on the Revelation, with an Exposition on *Daniel.* quarto.

History of Queen *Elizabeth.* quarto.

Dan. Rogers of Matrimonial honor. 4°.

Howels

A Catalogue of Books.

Howels Dodona's Grove. quarto.

Draytons Poems. quarto.

The Saints dangers, deliverances, and duties, by *Nath. Whiting* at *Aldwinckle*. 4^o.

Boyer on Church-Reformation. 12^o.

Doctor *Pestles* Sermons, with a Treatise of Duels. Octavo.

Leonards Reports, and Law cases, the first part. fol.

The second part of *Leonard* is now in the Presse, and will suddenly be finished.

Bishop *Andrewes* Lectures. fol.

Holyock's doctrine of life.

Master *Biddles* confession of faith examined by *Nicholas Estwick*, B. D. late Minister at *Cwarktown* in *Northamptonshire*.

Baxters Call to the unconverted.

His crucifying the world by the crosse of Christ.

His Treatise on justification.

His Disputations on the Right to Sacraments.

His making light of Christ.

The Works of learned *Hugh Broughton*, are now printing in one entire Volume, in *Folio*.

FINIS.